Imprimatur,

Guil. Jane R. P. D. Hen. Epiſc. Lond. à ſacris Dom.

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THE

FORM of Sound WORDS:

OR, THE

Catechiſm

OF THE

CHURCH of ENGLAND

Proved to be

The moſt Apoſtolical, Full and and Safe Rule of all things generally and abſolutely neceſſary to Salvation.

Begun in a *SERMON*,

At the laſt Monthly Convention in *Ware*, appointed by the Right Reverend *Henry* Lord Biſhop of *London*, ſince finiſhed, and now by his Lordſhips command made public.

By *ROBERT WENSLEY*, A.M.
Vicar of *Cheſthunt* in *Hartfordſhire*, and Chaplain to the Right Honorable *James* Earl of *Salisbury*, one of the Lords of His *Majeſtie*'s moſt Honorable Privy Council.

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To the Right Reverend Father in God, the Honorable *Henry* Lord Biſhop of *London*, one of the Lords of his Majeſties moſt Honorable Privy Council, My moſt Honored Diocœſan.

May it pleaſe your Lordſhip,

THIS *Diſcourſe being at firſt pen'd, and now publiſh'd wholly in Obedience to your Lordſhip's Commands, it ſeems but reaſonable and neceſſary, that it ſhould owe*

it's Protection only to your Self, to whom it chiefly ows it's Being.

For if there be any thing good in it, I must acknowledg that it is wholly your Lordship's, it being the effect of your beneficial Influence; which in your Diocœse like that of the Sun in its Horizon, is so powerful as to produce something useful out of the dullest and dryest Clod: But if any thing ill be found in it, it is wholly my own; The fault being not in the Sun, but in the Soyl that will afford no better, if none but unwholsom or unpleasant Exhalations be rais'd from it.

All that I can say in its behalf

half is this, That I do not offer your Lordſhip what coſt me nothing. For it hath coſt me ſome Pains to ſatisfy my ſelf in what I have ſaid, for all which I am abundantly ſatisfi'd, in that your Lordſhip hath been pleas'd to honour me ſo far, as to tell me it gave you good Satisfaction in reading it. This (my Lord,) tho I well know your great Civility, I am apt to think is a ſufficient recommendation of this little Tract to all that are not Popiſhly-affected, ſince your Lordſhip's great Zeal for the Proteſtant Religion, and unalterable ſincerity in it is ſo fully known to all our World.

And I muſt needs ſay it hath ſo encou-

encouraged me, that I am now so confident to declare, that if any be dissatisfi'd with any thing material in it, I do not much Question but I shall be able, and do here promise that I will endeavour to give them a satisfactory Answer to all Objections that shall be fairly propos'd to me, if the Objectors be not before-hand resolv'd never to be satisfi'd.

This I say not to boast my own Abilities, but to show the Goodness of my Cause, the excellency of Our Church-Catechism: which I really believe can have no Opposers but such as either never have read it, or else cannot, or will not duly consider it: And to let our deluded Dissenters see

how

how shameful their separation is from such a Church as proposeth to us no other Rule of Faith and Practice, but what is here proved in every particular of it, to be agreeable to the Christian Doctrine, and the Apostle's Form of Sound Words; *containing in it all things that are absolutely necessary to the Salvation of all Christians, in the most full, safe, and intelligible Words and Method.*

I am very much encouraged to believe there are not many great Errors in this small Treatise, because your Lordship hath not discovered any to me.

What lesser faults may be found with it in style, or dress, I shall

shall not be much troubled at; Because as I am sure they were the least part of my Care in writing it, so I am fully persuaded they will be the least part of the Concern of all wise and good Men in reading It.

All that I desire of the Reader is only this just favour, viz: to read and consider it as impartially as at first I writ It.

And then I may hope some good effect from it: (i. e.) *that it may in some measure contribute to make us all within the Pale of the Church of* England, *to keep close to her Rule in our constant Belief*

and

and Practice, that we may not always be Learners and never come to the knowledg of the truth, *that we may no longer* be toſs'd about like waves of the Sea with every wind of Doctrine; *but that we may know what true Chriſtianity is, and lead our lives according to it, ſo as to* adorn the Goſpel of our Lord and Saviour Jeſus Chriſt in all things.

To which end that God would long preſerve your Lordſhip to be (*as without the leaſt ſuſpicion of Flattery, I may ſay you are*) *a lively Example of the*

beſt

best Religion, as well as the great Defence and Ornament of the best Church in the whole World, is (as it ought to be) the hearty prayer of

(Right Reverend Father in God,)

Your Lordship's most dutiful

Son and Servant,

ROBERT WENSLEY.

2 TIM. C. I. V. 13.

Hold fast the form of ſound words which thou haſt heard of me, in Faith and Love, which is in Chriſt Jeſus.

THAT wherever any Religion was publicly profeſs'd, there was ſome Summary of Principles collected and laid down as foundations to build their Doctrines and Practice upon, is in it ſelf moſt reaſonable to be believed, and is confirmed to us by the example of the *Jewiſh* Nation.

Even before the Promulgation of the Law, the ſum of all their Religion was reduced to the Seven Precepts of *Noah*; and in the Law

was ſum'd up in the Ten Commandments; concerning which (as *Joſephus* tells us) *the* Jews *were as ready to anſwer any Queſtion demanded of them, as to their own Names*; and the reaſon of it is very remarkable, *becauſe* (ſaith he) *learning the Principles of their Religion as ſoon as they came to knowledge, they retain'd them firmly imprinted upon their Souls.*

And that the ſame Method was obſerved by the Apoſtles, *viz.* of epitomizing Chriſtian Religion into a ſhort and full Catechiſm, even at their firſt preaching it to the world, ſeems probable to me from theſe words of the Text, which are St. *Paul*'s great charge to *Timothy*; *Hold faſt the form of ſound words which thou haſt heard of me.*

In treating of which words, I ſhall endeavour theſe Five Particulars.

Firſt,

First, To prove that *This form of ſound words* in the Text, was a Catechiſm, containing the full Sum or Epitome of the Fundamentals of Chriſtianity.

Secondly, To compare our Church-Catechiſm with this *Form of ſound words*, both as to the Authors and the Matter of it, and to demonſtrate, that it is the moſt full and ſafe Rule of all things neceſſary to Salvation.

Thirdly, That therefore there is a great Neceſſity, that all that are (or would be) Chriſtians, ſhould be thoroughly inſtructed in it.

Fourthly, To anſwer ſome Objections againſt it.

Fifthly, To diſcover the Greatneſs of the Sin and Danger of neglecting it, and the great Advantages of learning it; And ſhall conclude all with a brief

Application to all that have learned it.

The firſt Particular will be in a great part evident from the Original words of the Text, and eſpecially from the Paraphraſes of St. *Chryſoſtom* and *Theophylact* upon them.

The Original words are theſe, Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, &c.

For Ὑποτύπωσις (as *Quintilian* tells us,) [a] *is a certain form of things ſo expreſſed to the life, that it may appear rather to be ſeen than heard.* And ὑγιαινόντων λόγων, may (I think) more properly be rendred *of ſaving Doctrines* than *of ſound Words*, and ſo do more ex-

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a Ὑποτύπωσις eſt propoſita quædam rerum forma ita verbis expreſſa, ut cerni potiùs videatur quàm audiri. Quintil. lib. 9. Inſtit. *apud* Cornel. à Lap. *in locum.*

preſly

presly contain all things necessary to Salvation.

Now a Catechism being nothing else but a short and full Epitome of things necessary to Salvation, and this *form of sound words* being concerning Faith and Charity, (which two things contain the full sum of the Christian Religion,) I think there remains no great reason to doubt, but that *this form* was such a Catechism, which St. *Paul* had given to *Timothy*, to be the main rule both of his belief and practice. And the less doubt will remain if we consider the Paraphrases of [b] St. *Chrysostom* and

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b Ἐγετυπόσαμλω σοι εἰκόνα τ ἀρετῆς, καὶ τῷ Θεῷ δοκέντων ἁπάντων ὥσπερ τινὰ κανόνα, καὶ ἀρχέτυπον ὑγιεινῶν λόγων εἰς τὸ ὅλω ψυχὼ ἐγκεκολαφώς. St. Chrysost. *apud Criticos in Textum.*

of (c) *Theophylact* upon the words.

Both whose words are so much a like, and to the same purpose, that I shall as near as I can, put them both together into plain English, and thus they make St. *Paul* to speak to *Timothy*. *I have painted out to you (as one that paints to the life) an exact Image of Vertue and of all things that are pleasing to God, and I have given you this as a certain Canon, Rule, or Archetype of Sound Words to be imprinted upon your Soul, that you your self may paint and draw your lines according to this*

(c) Ὥσπερ ζωγράφος ἔγραψά σοι, καὶ ὑποτυποσάμην εἰκόνα, καὶ ἀρχέτυπον ἵνα πρὸς τοῦτο ἀφορῶν καὶ αὐτὸς ζωγραφῇς, τούτῳ τὴν ὑποτύπωσιν τῶν ἡμῶν λόγων, τὸ τ' ἔστι τὸ ἀρχέτυπον ἔχε, κἂν τι δέῃ ζωγραφῆσαι ἀπ' αὐτῆς λαμβάνε, καὶ ζωγράφει. πάντα γὰρ ἐκεῖ ἐναπόκειται. Theophylact. *in locum.*

Original.

Original. Hold faſt therefore this main Original and Pattern of Chriſtianity which I have draw'n for you, and be ſure that you your ſelf (if hereafter you paint any thing,) take it from this Image: For all things are exactly contained in it.

And that this was St. *Paul*'s method, (as well as the reſt of the Apoſtles) in their firſt Preaching the Goſpel, to teach men by a brief Summary of Chriſtianity, or Catechiſm, may be ſtill more fully prov'd, by ſeveral other Texts of Scripture.

We read of the Eloquent *Apollos*, *Acts* the 18. *v.* 25. ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, *That he was beginning to be Catechiſed* (*i. e.*) to learn the firſt Principles of Chriſtianity; And St. *Luke* (who wrote his Goſpel from St. *Paul*'s own mouth, who was his conſtant companion, and therefore could not but know his manner

manner of Teaching,) tells the moſt excellent *Theophilus*, (*Luke* 1. 4.) *It ſeemed good to me to write to thee, that thou mighteſt know the certainty* περὶ ὧν κατηχήθης λόγων, *of thoſe Doctrines wherein thou haſt been Catechiſed.*

Nay, St. *Paul* himſelf (*Gal.* 6. 6.) divides the whole Church into theſe two ſorts, him that is Catechiſed, and the Catechiſt. *Let him* ὁ κατηχούμενος τὸν λόγον, that is Catechiſed *or taught in the word, communicate in all good things* τῷ κατηχοῦντι, *to him that teacheth*, or is the Catechiſt.

Theſe Examples of the *Apoſtles* were followed by the Primitive Fathers, as *Origen*, *Clemens Alexandrinus*, and many others, who were not aſhamed (though they were men of the greateſt Learning and Authority in the Church) to become Catechiſts. Some of whoſe labours of this Nature we have

have ſtill extant among us, as *Clemens*'s his *Pædagogus*, the Catechiſm of St. *Cyril* of *Jeruſalem*, the Catechetical Oration of *Gregory Nyſſen*, and St. *Auguſtine*'s Book, *De Catechizandis rudibus.*

Theſe I the rather mention to put us of the Clergy in mind to imitate theſe great and Pious examples; that we may not be ſo much taken up with the Pomp and Solemnity of Preaching, that we quite forget this more neceſſary and more beneficial work of Catechiſing. Let us remember that when our Sermons are quite loſt and forgotten, (as too commonly they are in a very ſhort time,) the good, plain and ſhort Precepts of Catechiſm, may remain firm and fixed in Mens Souls, if they were once thoroughly impreſſed upon them when they were Children. For we know

Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta diu. — The firſt Tincture remains longeſt.

And that I may perſuade thoſe of the Layety to do their part in this Duty, (without which it will be in vain, if not impoſſible for us to do ours:) I ſhall proceed to the next Particular propoſed, *viz:*

Secondly, To compare our Church-Catechiſm both as to the Authors, and the Matter of it with the Apoſtles *Form of ſound Words*, and endeavour to demonſtrate, That it is the moſt full and ſafe Rule of all things neceſſary to Salvation.

As to the Authors of it, if ever any Men (in theſe laſt ages) did deſerve to be compar'd to the Apoſtles, either for their Knowledge or Sincerity, theſe may beſt pretend to it.

As

For abateing only what was Miraculous in the Apoſtles, and (if we conſider the times they lived in, and the oppoſition they met withal, from the Intereſt of many, and the Prejudice of moſt of Mankind in that age, and how much and how ſpeedily they prevail'd over it,) we ſhall find allmoſt all the ſame Arguments to make us believe theſe Compilers of our Church-Catechiſm and Liturgy, as we have to believe the Apoſtles, who were the firſt Preachers of Chriſtianity.

For as the Apoſtles were ſent by Chriſt to turn all Nations from their Heathen Idolatry and Superſtition, *from darkneſs to light, and from the power of Satan unto God*; So theſe our firſt Reformers were commiſſioned by *Chriſt*'s Vicegerents (the Governours of our Church and Nation) to turn us all from the thickeſt and moſt univerſal

universal Darkness, the foulest Idolatry, & blindest Superstition, to the cleerest Light of the best and most Primitive Religion of *Christ Jesus.*

And as the Apostles had great assistance of God's Spirit to help forward that Great Work of preaching the Gospel, so we have all the reason in the world to believe, that when these our first Reformers were met together to find out a standing Rule for all Ages of our Church, (and to this end, in composing our Liturgy and Catechism, made use of all the Helps and Means that God had put into their hands) that his Spirit might so far assist them with extraordinary Grace, as to keep them from all Fundamental Errors, and to lead them into all Truths, that were absolutely necessary to Salvation.

But that which more confirms me

me in this Opinion, is the Parallel of their Sufferings. For as the Apoſtles ſuffered all that the Wit and Rage of Men could inflict upon them, and even Death it ſelf, rather than they would ſtart from any thing they had preach'd; ſo theſe Pious Reformers (ſome of them at leaſt) did by their Patience alone, conquer all oppoſition, and crown our Church and Reformation with Martyrdom, confirming and ſealing to us the truth of that Rule they had left us in our Church-Catechiſm with their deareſt Blood.

And what doth moſt eſtabliſh this Belief, is the conſideration of the Matter of it, which is the very ſame with the Apoſtles Catechiſm, or *Form of ſound Words*, mentioned in the Text, or elſe with the Scriptures, which the Evangeliſts and Apoſtles have left us.

For, First, As to the Rule of Faith, it is the very ſame with the Apoſtles Creed.

For that this Form, commonly called the Apoſtles Creed, was compoſed by the Apoſtles themſelves, or at leaſt by them, or in their time delivered to the Church, as a conſtant and unchangeable Rule of the Chriſtian Faith, ſeems probable from the words of St. *Jude*, in the Third verſe of his Epiſtle. Where he tells the Church that he wrote this Epiſtle *to exhort them to contend earneſtly for the Faith, once delivered unto the Saints.*

Upon which words, Mr. *Calvin* well notes this reaſon of them, *That they might know they had received this very Rule, that they might never exceed it, nor diminiſh it.* Ut ipſam ſciant hanc legem ſe eſſe adeptos, ne unquam deficiant, vel excidant.

But

But this will more manifeſtly appear, if *Ruffinus* (or indeed almoſt any of the Antient Writers) may have any Credit amongſt us.

For as to *Ruffinus*, he ſo plainly aſſerts it, that I cannot but repeat his very words, which are theſe, (*a*) *Our Anceſtors deliver to us, that after the Aſcenſion of*

(*a*) Tradunt majores noſtri, quòd poſt aſcenſionem Domini, cùm per adventum Sancti Spiritus ſuper ſingulos quoſque Apoſtolos igneæ linguæ ſediſſent, ut loquelis diverſis variſque loquerentur, per quod eis nulla gens extera, nulla linguæ barbaries inacceſſa videretur, & invia; Præceptum eis à Domino datum ad prædicandum Dei verbum ad ſingulas quemque profiſci Nationes: Diſceſſuri itaque ab invicem, normam prius futuræ prædicationis in commune conſtituunt: ne fortè alius ab alio abducti, diverſum aliquid his qui ad fidem invitabuntur exponerent. OMNES ERGO in unùm poſiti, & Spiritu Sancto repleti, breve iſtud futuræ (ut diximus) indicium, (conferendo in unùm quod unuſquiſque ſentiebat) componunt, atque hanc credentibus dandam eſſe regulam ſtatuunt. *Ruffinus* in Symbolum Apoſtolicum in initio apud oper. Sancti *Cypriani*.

our Lord, when at the coming of the Holy Ghoſt: fiery Tongues ſat upon every one of the Apoſtles, that they might be able to ſpeak many and divers Languages, by which no Nation was forain, and no barbarous language, but was eaſie and intelligible to them, a Commandment was given them to go and preach the Goſpel unto all Nations: Being therefore ready to depart one from another, they firſt agree upon a rule of their future Doctrine to be had in Common; leſt it ſhould ſo happen, that they might ſeem to pray (preach) any thing different one from another (when they were parted) to thoſe that ſhould be invited to the Faith. WHEREFORE ALL of them being in one place and filled with the Holy Ghoſt (by joyning into one what every particular Apoſtle thought to be neceſſary) they make up (as we ſaid) that ſhort Form or Index of their future Preaching; and this they appoint to be given to Believers as the Rule of Faith. To

To this purpose *Tertullian* also tells us, (*b*) *That the Rule of Faith is onely One, Immoveable and Unalterable*, viz. *of Believing in One only God Almighty, Maker of the World, and in his Son, Jesus Christ, born of the Virgin* Mary, *crucified under* Pontius Pilate, *rais'd again from the dead on the third day, received up into Heaven, now sitting at the right hand of God, who shall come to judge both the Quick and the Dead, even by raising them also in the flesh.*

And he concludes this Para-

(*b*) Regula quidem fidei una omnino est, sola, & irreformabilis. Credendi scilicet in unum Deum Omnipotentem, Mundi conditorem; & Filium ejus *Jesum Christum*, natum ex Virgine *Mariâ*, crucifixum sub *Pontio Pilato*, Tertio die resuscitatum à mortuis, receptum in cœlis, sedentem nunc ad dexteram Patris, venturum judicare vivos & mortuos per carnis etiam resurrectionem. *Tertullianus* de Veland Virgin. cap. 1.

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graph, by declaring this Rule unalterable. *For* (ſaith he) (*c*) *This Rule of Faith remaining intire, other things of Diſcipline, &c. may admit of new amendment.*

And in another place he tells us; *This is the Rule of Faith by which we believe one God*, &c: Where having repeated the ſame Creed (with ſome little variation of Phraſe, according to his preſent purpoſe,) till he comes to that Article of Chriſt's Aſcenſion into Heaven, and ſitting at the right hand of God, he adds theſe words, (*d*) *Miſiſſe vicariam*, &c. *That He*

(*c*) Hâc lege fidei manente, cætera jam Diſciplinæ, *&c.* admittunt novitatem correctionis. Idem. ibid. *Tertullian.*

(*d*) Miſiſſe vicariam vim Spiritus Sancti, qui credentes agat, venturum cum charitate ad ſumendos Sanctos in vitæ æternæ, & promiſſorum Cœleſtium fructum, & ad profanos judicandos igni perpetuo, factâ utriuſque partis reſuſcitatione, cum carnis reſurrectione. *Tertullian.* adverſ. Hær. cap. 13.

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ſent in his ſtead the power of the Holy Ghoſt, which acts in Believers, and that He ſhall afterwards come in Glory, to take up the Saints to enjoy the Fruit of Everlaſting life, and of the heavenly Promiſes; And to condemn the Wicked to perpetual Fire, both Parties being raiſed from the Dead in the Fleſh. (a) This Rule (ſaith he) *admits of no queſtions amongſt us, unleſs it be thoſe which Heretics raiſe, and are Hereſies in themſelves.*

Nay, he proceeds to compare this Rule even with the Scriptures themſelves; For he tells us, *(b) Thy Faith hath ſaved thee, not*

(a) Hæc regula à Chriſto inſtituta nullas habet apud nos quæſtiones, niſi quas Hæreſes inferunt aut Hæretici, *&c.* Idem ibid. *Tertullian.*

(b) Fides tua te ſalvum fecit, non exercitatio Scripturarum. Cedat ergò curioſitas fidei, cedat gloria ſaluti. Nihil enim ultra regulam ſcire omnia eſt. Id. *Tertul.* adv. Hær. cap. 14.

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thy Diſputing of the Scriptures: Therefore let Curioſity give place to Faith, and Glory to Salvation. For not to know any thing beyond the Rule, is to know all things.

To him I may add the Teſtimony of St. *Hierom*, who (tho it is well known, he had no great kindneſs for *Ruffinus*,) yet calls this Creed *the (a) Symbol or ſum of our Faith, and hope delivered by the Apoſtles.*

For arguing there againſt *Origen*'s opinion of the Reſurrection, and having proved it contrary to many Texts of Scripture, and having ſmartly reprehended the Biſhop of *Jeruſalem*, for equivocating and concealing his Error, by thoſe words, *I believe the Reſurrection of the Body*, he urgeth him to hold to the very words of the Apoſtles Creed, as the final determination of this Controverſy:

and

and he tells us his clear ſence, and gives us a full Epitome of it, which may fully prove that the Creed which he refers to, was the very ſame that is retain'd in our Church-Catechiſm. For (ſaith he) (a) *In the Symbol of our Faith and Hope, which was delivered by the Apoſtles after the Confeſſion of the Trinity, and of the Unity of the Church, the whole myſtery (or ſacred ſum) of the Chriſtian Doctrine, is included in the Reſurrection of the Fleſh.*

Irenæus alſo in ſeveral places of his works, gives us the like Teſti-

(a) In Symbolo fidei & ſpei noſtræ, quod ab Apoſtolis traditum poſt confeſſionem Trinitatis, & Unitatis Eccleſiæ, Omne Chriſtiani dogmatis Sacramentum carnis reſurrectione includitur. S. *Hieronym.* Epiſt. ad *Pammach.* adverſ. errores *Johan.* Epiſc. *Hieroſol.* tom. 2. p. 173. l. 38. Edit. *Baſil.*

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mony. *(b) That there was delivered in Baptiſm, an immoveable Rule of Truth, by which he exhorts them to judge of the ill Conſequences, that Heretics drew from ſeveral expreſſions of Scripture.* Now this Rule could be no other (as to matters of Faith,) than the Apoſtles Creed, becauſe no other was given in Baptiſm.

In another place *(c)* he tells us, *That the Church (though diſperſed through the whole world, e-*

(b) Ὥυτω δὲ καὶ ὁ τὸν κανόνα τῆς ἀληθείας ἀκλινῆ ἐν ἑαυτῷ κατέχων, ὃν διὰ τοῦ βαπτίσματος εἴληφε, τὰ μὲν ἐκ τῶν γραφῶν ὀνόματα ἐπιγνώσεται. *Irenæus* adverſ. *Hær.* lib. 1. cap. 1.

(c) Ἡ μὲν γὰρ ἐκκλησία (καίπερ καθ' ὅλης τῆς οἰκουμένης ἕως περάτων τῆς γῆς διεσπαρμένη) παρὰ δὲ τῶν Ἀποστόλων, καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα τὴν εἰς ἕνα Θεὸν πατέρα παντοκράτερα, &c. πίστιν· καὶ εἰς ἕνα Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ τὸν σαρκωθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας. *Irenæus* Ibid. cap. 4. lib. 3.

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vento the ends of the Earth,) received from the Apoſtles and their Diſciples, that Faith which is in one God, the Father Almighty, &c. *and in one Lord* Jeſus Chriſt, *the Son of God, who was made Fleſh for our Salvation.*

To him may be added the Teſtimony of *Ignatius*, one of the firſt Martyrs after the Apoſtles, who was contemporary with them, and is thought to be the very Child that our Saviour took up in His Arms and bleſſed, who (in his Epiſtle *ad (a) Trallenſes,)* reckons up the Articles of Faith ſo far as concerns the Perſon of our Saviour, in the ſame or very like words, that are delivered in the Apoſtles Creed, and this he does as the beſt direction againſt

(a) *Ignat.* Epiſt. ad *Trallenſes* circ. med. ad fin.

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the many Hereſies that were ſprung up, even in that Apoſtolical age.

To ſum up all, this Creed was in all ages of the Church had in the greateſt veneration, and nener ſuffered the leaſt change, or diſpute concerning it.

Baronius (againſt whoſe Teſtimony in this caſe I know no juſt exception,) tells us, *That the Apoſtles appointed this very Creed as a watch-word, by which he might be known, who truly preached Chriſt according to the Apoſtolic Rules. For* (ſaith he) *as in War there is ſome one word or ſound given, that ſo, if any one happened to come, concerning whom there was any doubt, being asked the Symbol* (or Watch-word,) *it might appear whether he was an Enemy or a Companion.* So that (as he there intimates,) this Creed was deſigned by the Apoſtles, to be the only Symbol or Watch-

Watch-word, by which Chriſtians might be known from Heathens.

It was ſtyled *the Creed*, by way of Eminency, and all other Creeds were accounted but good Explications of this.

Nay it was eſteemed even as the Goſpel it ſelf, and had in the ſame honour with it. Wherefore it was decreed by *Anaſtaſius*, That it ſhould be rehearſed in the daily Service of the Church with the ſame reverence as the Goſpel it ſelf, as (*b*) *Durandus* tells us, and that for this reaſon, *Since* (ſaith he) *the Creed, as to the ſenſe of it, is a Goſpel-word, therefore it is repeated ſtanding as the Goſpel it ſelf.* Which Cuſtom probably

(*b*) *Durand.* Ration. Divin. *cujus verba hæc ſunt.* Et cum Symbolum eſt verbum Evangelicum quoad ſenſum, ergo illud ſtando ſicut Evangelium dicitur.

for the ſame reaſon is ſtill retain'd in our Church. At the rehearſing of the Creed we ſtand up as we do at the reading of the Goſpel; becauſe it is as to matters of Faith the very ſumme and Subſtance of the whole Goſpel.

No leſs Authority had it even amongſt General Councils: For this Creed, together with the Scriptures, was generally laid open before them, and as (c) *Baronius* tells us, it was uſually recited at the beginning of their Seſſion, *Even as the very Founda-*

(c) Iſtud indicium poſuere Apoſtoli per quod agnoſceretur is, qui Chriſtum verè prædicaret ſecundùm regulas Apoſtolicas: Sicut enim in bellis vocis ſonus & ſermo unus eſt,&c. ut ſi fortè occurrerit quis de quô dubitetur, rogatus Symbolum, prodat an hoſtis ſit, an ſocius, &c. Annal. An. 44. cap. 16.

Hoc ipſum Symbolum Catholicæ Eccleſiæ ſemper adeò eſt venerata ut in S. S. Conciliis Oecumenicis quaſi baſis quædam et fundamentum totius Structuræ Eccleſiaſticæ conſueverit imprimis recitari. Id. *Baron.* ibid. c.18.

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tion and Ground-work of the whole Structure of the Church. For which he appeals to the Acts of the General Councils of *Chalcedon*, *Epheſus*, and *Conſtantinople*.

Theſe Teſtimonies are (I think) enough to confirm to us, what (*d*) *Tertullian* ſaith of it in his Book againſt *Praxeas*, where having repeated the Apoſtle's-Creed (ſo far as concerns the Doctrine of the Trinity) he concludes in theſe words concerning it, *That this rule did deſcend from the firſt beginning of the Goſpel, even before any of the firſt Heretics whatſoever.*

I might add many more Teſti-

(*d*) Hanc regulam decucurriſſe ab initio Evangelii, etiam ante priores quoſq; hæreticos. *Tertullian.* lib. cont. *Praxeam*, cap. 2.

Si plura quiſq; deſiderat hujuſmodi Teſtimonia veterum, videat *Binii* editionem Conciliorum, Tom. 1. pag. 4. Col. 2. A. B.

monies of the Primitive Fathers to the ſame purpoſe; but that I may the more fully convince all that call themſelves Proteſtants, I ſhall rather chooſe to conclude them all with the words of Mr. *Calvin* and his Diſciple *Beza*, two Authors of no ſmall Fame amongſt the firſt Reformed.

As to *Calvin*, beſides that he tells us (in his Comments) (*a*) from the Teſtimony of divers of the Ancient Fathers, That none was admitted to Baptiſm (that was arrived to years of diſcretion) till he had made a public confeſſion of his Faith, *but chiefly till he had been examined in that which they call the Apoſtles Creed; and that*

(*a*) Præſertim verò de Symbolo quod Apoſtolicum vocant, Examen habebatur: ille primus quaſi ingreſſus in Eccleſiam iis qui adulti Chriſto nomen dabant. *Calvinus* in 6tum Caput ad *Hebræos*, v. 1. & 2.

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this was the very firſt inlet of all adult perſons into the Chriſtian Church: he more plainly and fully diſcourſeth of it in his *Inſtitutions.* (*b*) Where having told us that he had thus far followed the order of the Apoſtles Creed, he thus proceeds concerning it.

It is ſurely aſcribed to the Apoſtles by a great conſent of the ancient Writers, either becauſe they eſteem'd it to be written and ſet forth by them in common, or elſe becauſe they thought to confirm the Compendium of the Doctrine delivered by the Apoſtles own hands and faithfully collected, by ſo honourable a Title.

(*b*) Apoſtolis certè magnô veterum Scriptorum conſenſu adſcribitur; ſive quòd ab illis in commune conſcriptum ac editum exiſtimabant; ſive quòd compendium ex doctrinâ per eorum manus traditâ, bonâ fide collectâ, tali elogio confirmandum cenſuerunt.

(a) *Neither can I at all doubt but that it prevailed even immediately from the very first beginning of the Gospel, as a publick Confession of Faith received by the consent of all Christians even from the age of the Apostles, from whence soever it had its first rise.*

Nor is it at all probable that it was written by any one private person; since it appears to be of the most Sacred Authority amongst all holy men, even from the very first memory of Christianity.

(a) Neq; verò mihi dubium est quin à primâ statim origine, adeoq; ab ipso Apostolorum seculo, instar publicæ et omnium calculis receptæ confessionis obtinuerit, undecunq; tandem initio fuerit profectum.

Nec ab uno aliquo privatim fuisse conscriptum verisimile est, cùm ab ultimâ usq; memoriâ sacrosanctæ inter pios omnes auctoritatis fuisse constet.

(a) But that which onely is to be regarded, we haue put out of all queſtion, viz. *that the whole hiſtory of Faith is in a clear and diſtinct order contain'd in it. Which being conſidered, it availeth nothing to contend or ſtrive with any man about the Author of it, unleſs it be not ſufficient to haue the certain truth of the Holy Ghoſt, but that we muſt alſo at the ſame time know by whom it was either firſt preached or written.*

(a) Quòd unicè curandum eſt, id extra controverſiam poſitum habemus, totam in eo fidei noſtræ hiſtoriam ſuccinctè, diſtinctóq; ordine recenſeri: Quò intellectò de Authore vel anxiè laborare, vel cum aliquo digladiari nihil attinet, niſi cùm fortè non ſufficiat certam habere ſpiritus Sancti veritatem ut non ſimul intelligat aut cujus ore enunciata, aut cujus manu deſcripta fuerit. *Calvin.* Inſtitut. lib. 2. cap. 16. par. 18.

And (a) *Beza* in his Comments upon *Rom.* 12. *v.* 6. *Let him propheſy according to the proportion of Faith* (as we render it) κατὰ τῆς ἀναλογίας τῆς πίστεως, ſaith, that the words may be taken *for a certain agreement or congruity of Faith; the Apoſtle having here ſignified the true rule of propheſying* (*i.e.*) *of diſcerning the true interpretation of Scripture from that which is falſe; viz. if they be brought to the firſt Axioms of the Chriſtian Faith, which are to be believed upon their own evidence, contain'd in that Creed*

(a) Pro convenientiâ, vel congruentiâ quâdam fidei. Significârit Apoſtolus verum Canonem prophetiæ, (*i. e.*) interpretationis Scripturarum veræ à falsâ diſcernendæ; nempè ſi ad Chriſtianæ fidei axiomata ἀυτόπιστα exigantur, Symbolo comprehenſa quod Apoſtolicum vocant, et quod jam indè ab initio prædicationis Evangelicæ veluti Evangelii Epitome ſcriptum fuit; ideoq; Norma et regula fidei meritò à *Tertulliano* vocatur. *Beza* in *Rom.* 12. v. 6.

which

which they call the Apoſtles Creed, even that which was written from the very beginning of the Preaching of the Goſpel as a full ſumme of it; and is therefore by Tertullian *deſervedly called the very ſquare and rule of Faith.*

Nay, the Aſſembly of Divines themſelves, though for ſome reaſons (how forcible, I ſhall not here ~~determin~~ examin) they did not inſert the Apoſtles Creed into the body of their Catechiſms, yet even ſhame forced them to annex it at the end of them, (being compell'd by the manifeſt truth of it to confeſs) *that it is a brief Summe of the Chriſtian Faith, agreeable to the Word of God, and anciently received by the Churches of Chriſt.* vid. p. 106.

Object. Againſt all this I know but one Objection worth anſwering, *viz.* That there can be no ſuch Form proved to be delivered by the Apoſtles in their Creed; becauſe

becauſe the Fathers themſelves (on whoſe teſtimony it is grounded,) do repeat it in various, and different words.

Anſw. The ſame Argument would as well deſtroy the Canon of Scripture, as the Canon or Form of that Creed.

For there are not fewer different readings of the Scriptures than of that Creed; and we ſhall ſcarcely find any two of the Ancients that quote the ſame Text of Scripture in the very ſame words, nay we ſhall ſcarcely find any one amongſt them that doth often repeat the ſame Text of Scripture in the ſame expreſs words. The reaſon of which variety may be this; becauſe they refer either to the Scripture or to the Creed, according to the ſubject they diſcourſe upon, and ſometimes enlarge on one part of them,

them, and ſometimes on another, *pro re natâ*, according to the queſtion in hand; and therefore ſeldom or never tye themſelves to words, ſo they retain the true ſence of what they alledge.

This Creed, concerning which we have as conſtant, as primitive, and as unreproveable a Tradition as we have for any thing of Chriſtianity, (the very Canon of Scripture it ſelf ſcarcely excepted) was in all probability the main of *this Form of ſound words*, or Apoſtolical Catechiſm, which being retain'd in ours as the Sum of all things generally neceſſary to be believed, there can be no further queſtion made, but that our Catechiſm is the ſame with the Apoſtles as to matters of Faith. Eſpecially if we conſider that moſt plain, ſhort, full and ancient Explication of the Articles of our Faith given us in our Catechiſm, which

which is a ſufficient refutation, of all the Antitrinitarian as well as ſome other Hereſies, *viz.* *First I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all Mankind. Thirdly, in God the Holy Ghoſt, who Sanctifieth me and all the Elect people of God.*

[a] vid. p. 107.

Secondly, As to a rule of practice, that the Apoſtles firſt Catechiſm was much the ſame with ours I ſhall endeavour to prove.

And indeed, it is made probable even by the words of St. *Paul* himſelf, in his Epiſtle to the *Hebrews.* For having mentioned *(c. 5. v. 12.) the firſt Principles of the Oracles of God,* he proceeds in the beginning of the next Chapter to diſcover a brief ſum of them, and exhorts them to go on to build upon theſe Foundations. *Leaving the Principles of the Doctrine*

ctrine of Chriſt, let us go on unto perfection, not laying again the Foundation of repentance from dead works, of Faith towards God, of the Doctrine of Baptiſms, and of laying on of hands; of the Reſurrection from the Dead, and of Eternal Judgment. Heb. 6. v. 1, and 2.

Now that the Apoſtle hath in this place reckoned up the Principles of a Catechiſm, ſeems plain from the words themſelves; and is expreſly confirm'd by the Authority of Mr. *Calvin* and *Beza.*

For ſaith Mr. *Calvin, the Author hath here a reſpect to the uſual ſhort form of Catechiſm.* (*a*) And from thence he conjectures that there was a Catechiſm in the Chriſtian Church before the Epiſtle to

(*a*) Hic reſpexit ad uſitatam Catechiſmi formulam. *Calvin.* in *Heb. 6. v. 1. & 2.*

the *Hebrews* was written. And *(b) Beza* expreſly tells us, that *the Apoſtle in this Text numbers five heads of Catechiſm, The profeſſion of amendment of Life, the ſum of Faith concerning God, the Explication of the Doctrine which was wont to be delivered to young Converts in Baptiſm and at Confirmation; and the chief head of all, the Doctrine of the Reſurrection and of future Judgment.*

The Doctrines *of Faith towards God, of the Reſurrection of the Dead, and of eternal Judgment* are contained in the Apoſtles Creed, to which (if we will believe Mr. *Calvin,*) the Author to the *He-*

(*b*) Quinque capita Catechiſmi numerat, nempe profeſſionem emendationis vitæ, fidei ſummam de Deo, Doctrinæ explicationem quæ in Baptiſmis & in poſitione manuum tradi rudibus præſertim ſolebat, caput Reſurrectionis mortuorum, & futuri judicii. *Beza in Heb. 6.*

brews

brews doth directly refer. For (ſaith he) (c) *the word Faith ſignifies that Epitome of the Doctrine of Religion which is call'd the Articles of Faith. Hitherto alſo belongs the Doctrine of the Reſurrection of the Dead,* &c.

So that there is no need of any further Diſcourſe about theſe, ſince our Church-Catechiſm propoſeth the very ſame Articles of Faith as our main Foundation.

That of *laying on of hands and of Baptiſms*, beſides that under this head, *Beza (ubi ſupra)* ſaith, is contained the Explication of the Doctrine that was uſually delivered to young and raw Chriſtians in their Baptiſm, and at the laying on of hands upon them.

(c) Fidei nomen breve illud compendium ſignificat pietatis Doctrinæ quod vulgò *Articulos Fidei* nominant. Huc pertinet mortuorum Reſurrectio, *&c.* Id. ibid. *Calvinus.*

Mr. *Calvin* alſo ſaith, that theſe two Doctrines *of Baptiſm and laying on of Hands* are here joyned together, becauſe of the two different ſorts of Baptized perſons, *viz.* Children and Adult. For the Adult (ſaith he) did make a confeſſion of their Faith before they were Baptized, but Children were firſt Baptized, and then at their Confirmation when they were grown to years of ſome underſtanding, did give an account of the Principles of their Religion; and therefore it might be called either *the Doctrine of Baptiſms or of laying on of hands*, which he moſt poſitively aſſerts to be meant of Confirmation in this Text.

Now becauſe Confirmation in our Church moſt exactly anſwers Mr. *Calvin*'s account of the Apoſtolical practice; it being though no part of our Church-Catechiſm, yet one main end of it, (All perſons

ſons of our Communion being enjoyned to learn it before, and in order to their being Confirmed) I cannot paſs it by without ſaying ſomthing of it, & all that I ſhall ſay, ſhall be the very words of Mr. *Calvin* (*a*) that I may convince all ſuch who pretend to be his admirers, how much they diſcredit their Maſter's Judgment, or elſe how ignorant they are of his Doctrine, whileſt they continue to ſlight this ſolemn title of Confirmation (as it is uſed in the Church of *England*) for which he himſelf had ſo great a Veneration.

Speaking of this Text and of laying on of hands (*a*) *This very place* (ſaith he) *doth abundantly teſtify that this Ceremony had its*

(*a*) Hic unus locus abundè teſtatur hujus ceremoniæ originem fluxiſſe ab Apoſtolis. Quæ tamen poſtea in ſuperſtitionem verſa fuit, (ut mundus ſemper ferè ab optimis inſtitutis in cor-

ruptelas degenerat.) Finxerunt enim esse Sacramentum quô Spiritus regenerationis conferatur. Ex quô Baptismum lacerârunt. Nam quod erat ejus proprium, ad impositionem manuum transtulêrunt. Sciamus ergò à primis Authoribus institutum esse, ut solennis esset precandi ritus, (quemadmodum *Augustinus* nuncupat.) Fidei quidem propositionem quam adolescentes pueritiam egressi edebant, voluêrunt approbare hoc Symbolo; sed nihil minus cogitârunt quam vim Baptismi discerpere. *Calvin.* in *Hebræ. cap.* 6. *v.* 1. *&* 2.

Original from the Apostles; which nevertheless afterwards was turned into superstition (as the world doth almost always degenerate into corruption from the best institutions.) For they feigned it to be a Sacrament by which the Spirit of regeneration was conferred, from whence they rent Baptism in pieces. For they transferred unto Confirmation what was proper to Baptism. Let us therefore know that it was by the first Authors ordained as a Solemn Rite of Prayer, (as Augustin *names it.) Indeed, That profession*

ſion of Faith which was made after Childhood, they deſired to approve by this Symbol, but they thought of nothing leſs than to divide Baptiſm.

Wherefore he concludes with this moſt excellent Rule, (which I wiſh all that pretend to admire him would learn from him.) (*b*) *Therefore the firſt and pure inſtitution is to be retain'd at this day, but the Superſtition is to be corrected.*

Now (I think,) I may juſtly challenge any man to ſhow me wherein, (as to the ſubſtance of Confirmation) our Church does differ at all from Mr. *Calvin*; and if it cannot be ſhown, I appeal to his Followers themſelves, whether it is not a ſhame in them to ſlight

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(*b*) Quamobrem hodiè retinenda pura inſtitutio eſt, ſuperſtitio autem corrigenda. Idem ibid. *Calvinus.*

and

and contemn that, which their Master saith *is a solemn Rite of prayer, a Symbol derived from the Apostles, and which he reckons up amongst the best institutions?*

As to the Doctrine of Baptisms, (for the word is in the Plural number,) it is very probable that the Apostle means both of the outward Baptism of Water, and the inward Baptism of the Spirit signified by it. For certainly the Nature of both these (as in reason it ought to be,) was taught to all persons capable of understanding it before their Baptism in that Catechism, which was delivered them from the Apostles. Now in this our Church-Catechism doth exactly agree with the Apostolical, as appears by the Doctrines of Baptism contain'd in it.

As to *the foundation of Repentance from dead works*, that by it is

is meant nothing elſe but the abrenuntiation made in Baptiſm, is made moſt highly probable by Mr. *Calvin*. For ſaith he (in his Comments upon theſe words,) *(a) It appears abſurd that the Apoſtle ſhould command, that Faith and Repentance ſhould be laid aſide, in which we muſt go forward the whole courſe of our lives; but when he adds* from all dead Works, *he plainly denotes that he ſpeaks of initial Repentance. (a)*

Now this initial Repentance or Abrenuntiation at the firſt entrance into Chriſt's Religion by Baptiſm, might moſt properly

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(*a a*) Abſurdum videtur, quod Apoſtolus pœnitentiam & fidem omitti jubet, in quibus pergendum erat toto vitæ curſu. Verùm cùm addit *ab Operibus mortuis* ſignificat ſe de initiali pœnitentiâ loqui. *Calvinus* ibid. in c. 6. ad *Hebræos*.

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be ſtyled *the foundation of Repentance from dead Works* by the Apoſtle.

Becauſe this was the firſt thing that was taught all Chriſtians in order to their being Baptized, *viz.* That they ſhould repent of all their former Sins, and quite forſake all their former Idolatry and all wicked Works whatſoever; and to this end that they did actually renounce in their Baptiſm, *the Devil and all his Works*, &c. Baptiſm it ſelf being nothing elſe on our part but a Solemn Vow and promiſe of Obedience to Chriſt, and Faith in Him. Wherefore this Renuntiation and Promiſe was always made in Baptiſm, as *Tertullian* moſt fully aſſures us. *(b)* For he uſeth this as the main argument to perſuade Chriſtians not to be preſent at the public ſhows, and pompous Ceremonies of the *Heathen* Games inſti-

inſtituted to the honour of their falſe gods. Becauſe it is contrary to their Vow in Baptiſm, which he there calls *Signaculum or a Seal*, from the ſign of the Croſs always uſed in it. His words are theſe, *I ſhall turn my ſelf to the principal argument even our very Baptiſm. When we enter the Water to be baptized, we profeſs our Faith in the words of the Rule of it; and we witneſs with our own mouths that we have renounced the Devil, his Pomps, and his Angels.* (b) vid. p. 108 &c.

Nay, that this Vow was never omitted in Baptiſm by any perſon, but that even Children that were not able to declare it them-

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(bb) Ad principalem auctoritatem convertar, *ipſius Signaculi.* Cùm aquam ingreſſi Chriſtianam fidem in legis ſuæ verba profitemur, renunciâſſe nos Diabolo, & Pompis, & Angelis ejus ore noſtro conteſtamur. *Tertullian.* lib. de ſpectac. cap. 4.

ſelves

ſelves, did promiſe it by others, who were their Sureties, the ſame (a) *Tertullian* (the moſt antient of all the Latin writers that were Chriſtians) moſt expreſly tells us. For having argued againſt the too ſudden Adminiſtration of Baptiſm, he concludes in theſe words, (a) *Therefore a delay in Baptiſm according to the age and condition of the Perſon is more profitable; but chiefly as to the Infants. For what neceſſity is there that their Sureties* (or they that promiſe for them) *ſhould be brought into danger, who themſelves may fail of their Promiſes by death, or elſe may be de-*

(a a) Itaque pro cujuſque perſonæ conditione, ac diſpoſitione, etiam ætate cunctatio Baptiſmi eſt utilior; præcipuè verò circa parvulos. Quid enim neceſſe eſt ſponſores etiam periculo ingeri, Qui & ipſi per mortalitatem deſtituere promiſſiones ſuas poſſunt, & proventu malæ indolis falli? *Tertullianus* lib. de Baptiſmo cap. 18.

ceived

ceived by the future untowardneſs of the Child?

From whence it ſeems evident, that it was the cuſtom of the Church, to admit Children to Baptiſm upon the ſtipulation of their *Sponſors* or *God-fathers*; and that the Vow in Baptiſm was (in all likelihood) the very ſame with that which our Church-Catechiſm teacheth us: and that this Vow was that which the Apoſtle calls the τὸ θεμέλιον, or *foundation of Repentance from dead Works*; which is alſo the very firſt Ground-work of our Church-Catechiſm.

Now ſince to the full underſtanding of this Vow in Baptiſm, it is abſolutely neceſſary that we ſhould know what the Works of the Devil, *&c.* are, which we renounced in it, as alſo what the Articles of Faith are, which are to be believed, and what are the

Commands of God, in which all Chriſtians promiſe to walk all the days of their lives, it may from hence be evidently concluded that the Apoſtles-Catechiſm, which (as I have prov'd) began as ours doth with the Baptiſmal Vow, muſt alſo proceed in like manner to ſome brief Summary of Faith and Practice, much like, if not the very ſame with that of our Church-Catechiſm.

For this (I think I have already prov'd,) that the Rule of Faith was the ſame, *viz.* the Apoſtles-Creed: and as for our duty towards God, and towards Man, it is expreſſed in ſuch a plain eaſy, and familiar Comment upon the Ten Commandments, as is either exactly according to our Saviour's expreſs words, or elſe directly contain'd in the Epitome of the whole Goſpel, as it is ſum'd up by the Apoſtle (*Tit.* 2. *v.* 11, and 12.) where

where St. *Paul* tells us, that *the Grace of God hath appear'd unto all Men, teaching us that denying Ungodlineſs and worldly Luſts, we ſhould live Soberly, Righteouſly and Godlily in this preſent World.*

Thirdly, As to a Rule of Prayer. *vid.* p. 112.

I need ſay no more, but appeal to any Man's own Reaſon to judg for himſelf, what Rule he cou'd poſſibly find out more agreable to the Religion of Chriſt and His Apoſtles, than that very Pattern or Form of Prayer which our Saviour Himſelf hath taught us?

Wherefore if this be not as to Prayer *the Form of ſound Words*, certainly we muſt conclude either that our Saviour would have given us a better, or elſe (what is the higheſt Blaſphemy to aſſert) that He knew not which is beſt.

Fourthly, As to the Doctrine of the Sacraments which is the

only thing in our Catechiſm remaining to be examined.

I have already (if I am not miſtaken) diſcourſed enough of Baptiſm, to prove that the Apoſtles and our Church's Catechiſm, or *Forms of ſound Words*, do exactly agree as to the Doctrine and Practice of this Sacrament.

The only Difficulty remaining, is concerning the Doctrine of that other Sacrament of the Lord's Supper. Now that this alſo was part of the Apoſtolic Catechiſm delivered to the Church even before the writing of St. *Paul*'s Epiſtles, the Apoſtle himſelf ſeems to tell us very plainly in the 1. *Corinth.* 11. *v.* 23.

For (ſaith he) *I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night he was betrayed, took Bread*, &c. Now from hence it ſeems manifeſt that the Apoſtle

muſt

must have delivered this Doctrine to the *Corinthians*, before he wrote this Epistle to them. Because otherwise (though he might and would have instructed them about this Sacrament,) yet he could not have blamed them for their profanation of it, (as he doth for this Reason,) because he had deliver'd the Doctrine of it to them before.

But however this is apparent, that if any Man doth impartially and throughly examin, what St. *Paul* delivers in this Chapter concerning the Lord's Supper, and doth also compare it with what our Church-Catechism saith of it, he must certainly find, that the *Form of sound Words* our Church hath given us, is but a plain, full, and practical explication of St. *Paul*'s Doctrine concerning that Blessed Sacrament, the Nature of it, and the due preparation for

it, as will as the benefits of the worthy receiving it.

Thus I have proved that our Catechiſm is the very ſame in ſence with the *Form of ſound Words delivered by the Apoſtles* in every particular of it, ſo far as we are able to judg of it either from Antiquity or Scripture.

I need not therefore ſpend much time in proving that it is the moſt full and ſafe Rule, that we can walk by, as to all things neceſſary for Salvation. For we cannot believe that the Apoſtles would deliver to the Church any thing as the ſum of the whole Doctrine and practice of Chriſtianity, but only what was moſt certain, moſt full, and moſt neceſſary to Salvation.

And (I think) I may (without any ſuſpicion of confidence) juſtly challenge any Man to produce any other Thing or Doctrine that is

is abſolutely and generally neceſſary to Salvation, which is not expreſly contain'd, or at leaſt moſt directly and plainly implied in our Church-Catechiſm.

And that it is a Rule no leſs ſafe than it is full, will be ſtill more evidently apparent from the next particular I at firſt propoſed, *viz:*

Thirdly, To prove that there is a great neceſſity that all that are, or would be Chriſtians ſhould be throughly inſtructed in it.

For Catechiſm is to the orderly ſtructure of Spiritual knowledg, what a ſure foundation is to any material building; it being no leſs impoſſible for a man to be edified in the Chriſtian Religion, who is not firſt well grounded in the principles of it, than it is for a man to build without a foundation: and an error in theſe firſt Principles is like a flaw in the foun-

foundation moſt certainly dangerous, nay, (if not ſpeedily amended) moſt abſolutely ruinous to the whole Building.

It then behoveth every Man throughly to examin by what means he may moſt ſafely attain to the firſt Principles of the Chriſtian Faith and Practice: and I cannot poſſibly conceive any other but theſe three ways, which I ſhall briefly and fully examin.

Firſt, Either a Man muſt collect theſe Principles from the Scriptures, by the ſtrength of his own reaſon, or elſe by the aſſiſtance of other private Men. Or,

Secondly, By ſome private extraordinary aſſiſtance of God's Spirit. Or,

Thirdly, By the Doctrine of that particular Church of which he is a Member, together with the conſent of the univerſal Church of Chriſt.

As

As to the firſt, Reaſon is ſuch a box of Quick-ſilver that no Man can readily tell where to fix it. For what appears to one Man, nay to one Nation, the higheſt reaſon, ſeems to others the moſt abſurd and ridiculous; as might be made apparent by the ſame cuſtoms of Men, which ſome Nations account Sacred, and others in the mean while eſteem moſt Barbarous. So that it will be no leſs difficult to find out ſuch Principles by which to judg of right reaſon, than it is to find out the true ſence of Scripture.

But (laying aſide the various contradictions of human Reaſon in other affairs,) it is apparent that there are no fewer nor more different in any thing than in this of the ſence of the Scripture. For that the moſt of Men want both leaſure and parts duly to conſider, as well as the means to underſtand the

the right meaning of Scripture. Neither can any one of the generality of Mankind be ſuppoſed to have time enough, or judgment enough to weigh all circumſtances of the Text, nor can meer reaſon furniſh him with any certain Rule by which to judg out of it, what is neceſſary to Salvation and what not.

So that all the Goſpels being only Hiſtories of our Saviours words, actions and ſufferings, and all the Epiſtles of the Apoſtles, being only occaſional Diſcourſes, I am not able to underſtand that any Man (unleſs he hath ſome former certain Rule to judg by) can be able by the ſtrength of his natural Reaſon alone, to cull out all things contain'd in the New-Teſtament which are neceſſary for Salvation, and none elſe.

Neither can it be ſuppoſed that every Man (or indeed any Man) can

can be abſolutely free from all prejudice, paſſion, intereſt, or partiality, any one of which may diſturb, if not quite blind his Reaſon.

Nay, our Experience tells us, that the blackeſt and moſt damnable Hereſies, the moſt dangerous and fatal errors, that ever were broached ſince the firſt preaching of the Goſpel, had Scripture and Reaſon pretended for their Original.

And therefore to avoid all theſe Uncertainties, Men have been forced to have recourſe to the immediat Revelation of God's Spirit, which is the next way I propoſed to examin.

Secondly, Therefore as to this of the private Spirit, I ſhall only propoſe this Objection to every Man's conſideration, *viz:*

That no Man living can be aſſured of any ſuch extraordinary Gift

Gift of the Spirit either to himſelf or any other private perſon; and that ſuch a Gift may be pretended to, by any other Man as well as by himſelf, even by the Authors of the moſt deſtructive Doctrines, and the moſt damnable Hereſies.

The latter part of this Objection is evident (beyond all exception) by the various pretences of the Spirit, by all or moſt of the Schiſmatics and Heretics, that ever were, or at preſent are in the World: and the firſt part of it will be I think no leſs fully manifeſt from theſe four Reaſons following.

Firſt, Becauſe there is no promiſe of any ſuch extraordinary Gift of the Spirit, that ſhould enable private Men rightly to interpret the Scripture.

If there be any, let it be produced; if none can be produced, then

then we have no ground at all to believe it. As for that which is commonly urged, *viz.* Our Saviour's promiſe, *That the Comforter ſhall come, who ſhall lead you into all Truth*, it is nothing at all to the purpoſe. For it was promiſed to the Apoſtles and not to any private Perſons; and it was made good by the miraculous deſcent of the Holy Ghoſt upon them, and therefore ſignifies nothing of any extraordinary Gift of the Spirit in this Age, much leſs to any private Perſon.

Secondly, There is no neceſſity of any ſuch extraordinary Gift to private Men.

Becauſe the ordinary Grace of God's Spirit aſſiſting the ordinary and public means of knowledg, is ſufficient to lead them into all things neceſſary for their Salvation.

Thirdly, It is moſt contrary to our common experience.

For we ſee plainly that private Men are ſo far from any ſuch extraordinary Gift of God's Spirit, to enable them to interpret Scripture, that they are not able thereby (unleſs they have attain'd it by their Labor and Education) to interpret any one word of their proper and Original Languages. Nay,

Fourthly, and laſtly, This opinion of ſuch an extraordinary Gift of God's Spirit, to private Men, to enable them to interpret Scripture, is moſt deſtructive to all Chriſtianity, and the whole Scripture it ſelf.

For, (unleſs we had a certain Rule by which to know who hath the Spirit, and who hath not,) it opens a gap to any bold Pretender to pervert all Religion, and to make the Scripture a meer Noſe of

of Wax, to be moulded into any ſhape that he pleaſeth, by fixing his own phant'ſies upon it, under the pretence of God's Spirit.

And therefore the laſt way I propoſed of diſcerning from the Scripture, what is neceſſary to Salvation, muſt needs be the beſt and ſafeſt, *viz.*

Thirdly, By the Doctrine of that particular Church of which we are Members, and the Conſent of the Univerſal Church of Chriſt to that Doctrine.

For ſince our Saviour hath made this promiſe to his Apoſtles, when He firſt ſent them out *to Teach and Baptize all Nations*, (Matt. 28. v. ult.) *I will be with you always even unto the end of the World*, we have from thence the fulleſt aſſurance that He will not be wanting to His Church, in things abſolutely neceſſary to Salvation:

Wherefore (I think) I may

juſtly appeal to all Mankind in this caſe; Whether it is not far more probable that perſons choſen by the Church for this very end and purpoſe to find out a ſtanding Rule of all things neceſſary to Salvation, to remain for ever as a firm foundation of belief and practice to all the Members of an whole Church, may not be more reaſonably ſuppoſed to be guided by a more extraordinary Aſſiſtance of the Holy Ghoſt, and therefore more fully to underſtand the Scriptures; than any other Man who only ſearcheth the Scriptures for his own uſe, or for the preſent benefit of ſome private Pariſh?

And again I may alſo appeal to the whole World, whether when theſe perſons have propoſed to us ſuch a Rule (as our Church-Catechiſm is,) that contains in it nothing but the moſt plain, eaſy, and rational

rational Rules, both of Faith and Manners, moſt exactly agreable to the whole Goſpel, to the Univerſal Practice of all Chriſtians, and beſt ſuited to the capacities of all Mankind, (being not ſtuft with any doubtful or unneceſſary Queſtions;) and laſtly, have confirm'd this by laying down their lives in defence of the Truth they deliver'd to us, Whether (I ſay,) we have not all the Reaſon in the world to believe that this is the ſafeſt Rule we can poſſibly walk by?

Indeed, if our Church had enjoyn'd us to believe as Articles of Faith, things directly contrary to all Senſe and Reaſon, or had commanded us to practiſe directly contrary to the Doctrine or practice of the Univerſal Church, ſuch Doctrines and Practices, as Tranſubſtantiation, Purgatory, Indulgences, Prayers in an unknown

Tongue, the half Communion, the worſhipping Saints and Images, and adoration of the Hoſt, &c.

Or, if our Church had given us ſuch a Rule of Faith, (as ſome amongſt us have too lately done,) conſiſting of nice Definitions of things uncertain, and at the beſt but probable; and therefore not at all neceſſary for every Mans Salvation: or of things too high for us, and therefore not concerning us, ſuch as the Abſolute and Eternal Decrees of God, and the diſputable notions of the Nature of juſtifying Faith, Adoption, Regeneration, Juſtification, or thoſe precious Doctrines of the Saints, Union and Communion with God in this life, the impoſſibility of their final fall from Grace, and their full and infallible Aſſurances, even at preſent of their future Perſeverance and Salvation; and

many

many other ſuch like; (which ſcarcely their Authors, much leſs the People were able to underſtand:) we might then have ſome cauſe to reject ſuch a Rule either as falſe or frivolous.

But when nothing is contain'd in our Catechiſm, but what is agreable to the Apoſtles Doctrine and Practice, and their *Form of ſound Words*, we have all the Reaſon that can be, to endeavor throughly to underſtand it, to acquieſce in it, and to practiſe it, as the beſt Rule of all things generally neceſſary to Salvation.

Wherefore I need not ſay any more to prove the neceſſity of learning this Rule; unleſs it be this;

That even preaching it ſelf doth neceſſarily require it, or elſe ſuppoſe it in us.

For to follow preaching before we have learn'd ſound Principles of Religion, is to begin at the wrong

wrong end; and is juſt as prudent as to endeavour to build Caſtles in the Air, (*i. e.*) without any foundation to ſupport them. For inſtance in other Sciences.

Should a Man hear an Angel from Heaven make a Diſcourſe of Arithmetic, Geometry or Mathematics, if before hand he hath not been inſtructed in the grounds of thoſe Arts, he would be never the wiſer nor better for ſuch a diſcourſe. And this is certainly one main Reaſon why in this age of Preaching, we have ſo little of the Practice of Chriſtianity, becauſe Men have not been rightly grounded in the firſt Principles of Religion.

For they that have no certain Rule by which to judg of the Truth, or Falſity of what they hear, muſt either believe nothing, and ſo be meer Hypocrites and of no Religion at all; becauſe for

all

all as they know all may be falſe; or elſe they muſt believe all things they hear, becauſe for all as they know all may be True, and ſo muſt become mere fools, and of all Religions, according as they meet with Teachers.

And I cannot but think that this hath been one main cauſe of all the madneſs and miſchief of this Age, that mens Affections have been moved by preaching before their Judgments were rightly inform'd by Catechizing.

For Men being heated with long and earneſt harangues and exhortations to be zealous for Chriſt and his Religion, (becauſe they knew not wherein Chriſtianity conſiſted,) were therefore ready to act any thing with the moſt furious zeal (tho never ſo horrid in it ſelf, or deſtructive to all Mankind,) that was but dreſs'd up in a Shew of Piety.

To prevent which I cannot propoſe a better Rule to judg of all Doctrines by, than this of our Church-Catechiſm.

For whatſoever Doctrine is agreable to the Articles of Faith, as they are there explain'd, to the Vow which we made in Baptiſm to renounce the Devil and all his Works, *&c.* to the Doctrine of the Sacraments, the explication of the Lord's Prayer, and to our Duty both towards God and Man, as it is expreſs'd in that *Form of ſound Words*, we may be ſure is true and neceſſary to Salvation: and on the contrary whatſoever contradicts any of theſe, we may be ſure is falſe, and neither to be done nor to be believed by us as neceſſary to Salvation.

But becauſe ſomthings may be objected againſt this Rule, I ſhall therefore proceed to the next particular

ticular I at first proposed, *viz*:

Fourthly, To Answer the Objections against it.

All the Objections that I can think of, may be reduced to these Three heads.

First, That it is impertinent, and that in its very first Question.

Secondly, That it is defective in our duty to our selves, containing only our Duty towards God, and towards our Neighbour.

Thirdly, That it is only intended as necessary for Children, which learn it by Rote like Parrots, and understand nothing of it.

Answers. As to the First, That of impertinence; they that consider the true import of that Question, *What is your Name?* will find

find that the impertinence is only in the Objection, not at all in the Queſtion.

For tho no Man but knows his Name (that knows any thing,) yet very few underſtand the Reaſon of that Name why it was given him, and what is ſignified by it. Now the Queſtion being propoſed only concerning our Chriſtian Name, the meaning of it is, Art thou a Chriſtian? And this leads directly to all the following Queſtions about the Time and Manner how we became Chriſtians, *viz:* in our Baptiſm, and about the Covenant and Vow which we made in it. So that by this Queſtion, *What is your Name*? We are moſt eaſily and inſenſibly brought to underſtand our particular Duty as Chriſtians, and the main deſign why our Chriſtian Name was given us, *viz:* To put us in mind every time

time we hear our Names, that we have a new Name given us by Christ, as a constant token of that Covenant, which we made with Him in our Baptism: and therefore that we should remember our Baptismal Vow, as often as we remember our own Names.

And now I would fain know of any Man, what can be a greater Motive than this, to impress our Christian Duty upon us; and to make us put in Practice that great Command of St. *Paul*'s (*2 Tim. 2. 19.*) which he tells us is the very *Seal by which God knows who are His*, viz: *Let every one that names the Name of Christ depart from all manner of Iniquity?*

Secondly, As to the Second Objection, that of the defect of our Duty to our selves.

I wish to God that too many that pretend to be Sons of our

Church, had not given too much cauſe by their open and habitual intemperance, (not to ſay worſe) to thoſe that judg more of the Doctrine of our Church by the Practice of her followers, than by the Rules of her Catechiſm, to think that She is wanting in this ſo neceſſary a part of the Chriſtian Religion.

For there is nothing elſe that can be the cauſe of ſuch an Objection againſt our Church-Catechiſm; unleſs it be the want of due care and conſideration in reading the Duty to our Neighbour contain'd in it.

For therein we ſhall find our Duty to our ſelves fully and plainly expreſs'd in theſe few words, *To keep my body in Temperance, Soberneſs, and Chaſtity.* So that this will need no further anſwer, ſince there is nothing that can be requir'd as our Duty to

our

our Selves, which is not clearly, and fully contain'd in theſe Three words, *Temperance, Soberneſs, and Chaſtity.*

Thirdly, As to the Third Objection, That it was only intended for Children, *&c.*

I have already in a great part anſwered it; in that I have proved our Church-Catechiſm to be neceſſary for all perſons as a ſtanding Rule both of Faith and Manners, by which they may moſt ſafely judg both of what they read in the Scripture, and of what they hear out of it.

Let no Man therefore think to excuſe himſelf from learning it; becauſe he is a Man and no Child: For if all Children are bound to learn it before they are Confirmed, then all others are much more bound to learn it before they partake of the Lord's Supper; and certainly it is the greateſt

ſhame imaginable for any that calls himſelf a Man, to be ignorant of that which every Child ought to be taught.

As for that part of the Objection, That Children only learn it by rote like Parrots. It may be anſwered by the general Practice of all Mankind. For do not all Men teach Children letters, words, names, and numbers, even then when they know they can underſtand nothing of them? And that for this Reaſon, becauſe (if they live,) tho they are ignorant of the uſe of them at preſent, yet they will underſtand them afterwards.

Nay, there are particular Reaſons (and thoſe no weak ones neither,) why they ſhould be catechized in their Childhead. Becauſe that tender age is fit for nothing elſe, and is alſo moſt fit for that kind of inſtruction.

on. Childrens Souls ſeem purely *raſæ Tabulæ*, Tables that are ſmooth and clear from any other impreſſion, and therefore it is moſt reaſonable, that what is good ſhould be firſt written upon them.

They have nothing to hinder the good Seed from bringing forth Fruit in its due time: No Thorny cares of the World to choak it, their hearts are not hardned and become ſtony by any Habits of Sin, ſo that the good ſeed can take no root in them; but their affections are pliable and ductile, and yet vigorous and active, ſo that what ſeed ſoever is ſow'n at ſuch a Seaſon, muſt in all probability take root in them, and bring forth Fruit, ſince the Soil is then ſo exactly fitted for it.

This our common Experience aſſures us, That Children believe (even infinitely) in their Parents

and Maſters; and that Mens firſt Opinions are like their firſt ~~Laws~~ *Loves*, ſeldom or never ſo totally removed, but that ſome kindneſs to them will ſtill remain; and therefore that what Men learn in that age remains moſt firmly fixed upon their Souls: and if this be not enough to convince us, we have the Experience of the wiſeſt of Men to atteſt it. For *Solomon* tells us, (*Prov.* 22. 6.) *Train up a Child in the way he ſhould walk, and when he is Old he will not depart from it.* Now that I may perſuade all that hear me, thus to train up thoſe that are committed to their charge in the way they ſhould walk, give me leave to proceed to the laſt particular, which I at firſt propoſed, *viz.*:

Fifthly, and laſtly to diſcover the greatneſs of the ſin and danger of neglecting this Catechiſm, and the great advantages of

of learning it; and to conclude all with a brief application to all that have learn'd it.

The care of Children is the main, (and as ſome think) the only Law of Nature, next to that of Self-Preſervation and Religion, which is confirmed by the Univerſal conſent of all Mankind, even of the moſt barbarous Nations. Thoſe very Canibals that eat other men, yet will take care of their own Ofspring. And therefore well might St. *Paul* ſay, (1 *Tim.* 5. 8.) *He that provides not for his own, eſpecially for thoſe of his own houſhold, hath denyed the Faith, and is worſe than an Infidel:* For (indeed,) he is worſe than the worſt of Beaſts.

For the wildeſt and fierceſt Tigers, and moſt Savage Bears do all agree in this Principle of Nature, to provide for their young Ones ſo long till they are able to provide for themſelves. And

And if Nature hath tyed it upon us with the moſt Natural and Strickteſt bonds, to provide for our Children, all things neceſſary for this eſtate of Life, which in ſpight of all our care may probably periſh the next minute, how much more ſtrictly are we bound to provide them all things neceſſary for that eſtate of Life, which we are certain ſhall never have an end?

If they are worſe than Infidels, nay than Beaſts, that take no care of their Childrens Bodies, certainly then they muſt be worſe than the Devil himſelf, who will take no care of their Souls.

The danger alſo is not leſs than the Sin, as will appear by theſe Inſtances. If any of our Children ſhould fall into the fire, and be burnt to death by our negligence, we muſt be the moſt unnatural Creatures on earth, if it would

not

not be the greateſt trouble and torment to us. And is it then no trouble to us to ſee them fall into the bottemleſs Gulph, where the fire is not quench'd, out of which there is no hope of recovery, for want of our due care and concern for them?

Should any of us ſee our Children juſt ready for Execution by the hands of Juſtice, due for thoſe Crimes which for want of our inſtruction they have run into, and hear them then curſe us to our faces, and cry out upon their Parents negligence as the main cauſe of all that ſhame and miſery, which they then ſuffer, how would it pierce us to the quick, and wound us to the very Soul?

Oh then let us think within Our ſelves, (that ſo we may in time prevent it;) What Eternal horror and anguiſh will quite o-

verwhelm

verwhelm us, when we ſhall ſee our deareſt Children tortured in Hell with eternal and intolerable torments!

What Parents can endure to ſee their tender Children frying in eternal flames, or to hear their diſmal groans and crys in the midſt of thoſe everlaſting burnings, and their bitter curſes upon the day of their birth and the inſtruments of it, eſpecially upon thoſe, to whoſe care they were committed, for their ſuffering them to periſh Eternally for want of due inſtruction.

This ſurely would be a new Hell to us, no leſs intolerable than all thoſe pains, we ſhall ſuffer there in our own perſons.

If then we would avoid the miſery of our Children in this life, or that which is to come, and our own moſt unnatural ſin, together with that intolerable anguiſh

guiſh of Soul that will be the Conſequent of it, ſince we have in our Church-Catechiſm the ſafeſt Rule to prevent it, let us take care to implant it in their Souls whilſt they are capable to receive it.

Secondly, Another argument we have no leſs forcible than the former, to perſuade us to our Duty, from the great advantage that would accrew by learning it.

This would ſecure them from thoſe deſtructive Vices that impair either their good name, their eſtates, or their lives. This would beſt root out thoſe Natural weeds of malice, hatred, and all irregular paſſions which grow too faſt in their Souls.

This would beſt ſecure the peace of Families and of Nations, by impreſſing thoſe Golden Rules upon all mens Souls, *of loving God with all our hearts, and our Neighbour*

Neighbour as our ſelves; of doing to all Men as we would they ſhould do to us, of hurting no body neither in thought, word, nor deed; of keeping our hands from picking and ſtealing, and our tongues from Evil-ſpeaking, lying, and ſlandring; and of doing our Duties in that particular ſtate of life, to which God ſhall call us, &c.

In a word, If all men had learn'd and would practiſe what our Church teacheth us, in our Duty to God, and to our Neighbour, what bleſſed peace and undiſturbed Happineſs would be poſſeſs'd by us? And how would this Earth be changed into Heaven, and Men into Angels!

But theſe advantages end with this life, and therefore are ſcarcely to be named, in compariſon of thoſe which have a more immediat reſpect to an Eternal life. This would beſt ſecure us againſt all

all thoſe Errors, Schiſms, Hereſies, and Crimes, that might endanger our immortal Happineſs; to hold faſt this *Form of ſound Words*, which our Church hath given us, would be the beſt Means to fit us for, and to ſecure us of the infinite and Eternal joys of Heaven.

And what can be a more powerful Argument to us than this, to make us careful of this Duty?

How are we pleas'd if we ſee our Children thrive and do well in the world by our care and inſtruction! If we knew a certain Rule to make them great or rich, how readily ſhould we teach it them; and how ſhould we condemn our ſelves of the moſt unnatural folly in neglecting it!

Since then I have proved to you, That this Rule our Church hath given us, is the beſt and

ſafeſt they can poſſibly have to ſecure their intereſt in this World, and what is infinitely more, their Eternal intereſt in that which is to come; what unnatural Stupidity, and infinite Folly is it in us not to inſtruct them in it!

What unſpeakable Pleaſure would it be to a Father to ſee his Son advanced to great honors by following his Advice and Counſel! Certainly then this will be one of the greateſt happineſſes even of Heaven it ſelf, to ſee our Children, and thoſe that were under our care, crown'd with immortal and inconceivable Glory, eſpecially when we know that our inſtruction of them hath been highly inſtrumental to it. When we ſhall ſee them cloathed with Light inacceſſible, poſſeſs'd of an Eternal weight of Glory, and hear them ſinging *Hallelujah*'s and *Hoſanna*'s, to the higheſt in moſt

perfect

perfect Bliſs, what inconceivable joy will fill our Souls with the thoughts that (next under God,) our own care over them hath brought them to this infinite happineſs! Certainly did we often think of the great advantages, that we our ſelves (as well as they that we have the care of,) ſhould reap by this inſtruction, together with the great and infinite hazard we expoſe our own Souls to (as well as Theirs) by neglecting it, we could not be ſo unnatural and ſenſleſs, to perſiſt in ſo ſtupid a negligence.

Nothing now remains to be ſaid, only briefly to apply this Diſcourſe, to thoſe that have learn'd our Church-Catechiſm.

Since I have Demonſtrated (as I think,) that it is the moſt Apoſtolical, full, and ſafe Rule, of all things neceſſary to Salvation, it follows then that we make uſe of

it accordingly *(i.e.)* that we *hold fast this Form of ſound Words*, as the latter part of the Text directs us, *in Faith and Love which is in Chriſt Jeſus*, *(i.e.)* in a true Chriſtian belief and practice according to all things contain'd in it; That we bring all our Opinions, and all our Practices to this ſquare and Rule which our Church hath given us; and I ſhall uſe but theſe Three Arguments to perſuade us to it.

Firſt, The Dangerouſneſs of the Times we live in.

Secondly, The great ſcandal we give to others.

Thirdly, The inexcuſableneſs of our own Sins and Errors, if we neglect ſo plain a Rule, ſo exactly fitted to all Capacities.

As to the firſt, I need not tell you what ſubtil Foxes in the ſhape of Lambs, and what devouring and bloody Wolves in

Sheeps-

Sheeps-Cloathing are crept in amongſt us from abroad, nor what wild Boars bred in our own Woods, do root up God's Vineyard, our Church, and trample down every good and fruitful Plant in it, ſince the Hedg about it, (I mean its wholſome Diſcipline that ſhould defend it,) hath been broken down; ſo that nothing can now bring forth Fruit in it, that is not upheld by the depth & firmneſs of its own root. It is therefore abſolutely neceſſary, (now if ever) ſo firmly to engraft this *Form of ſound Words* in our Souls, that none of theſe Beaſts may be able to root it up, or to hinder it from bringing forth its good Fruit in our Lives.

The Devil did never ſo much transform himſelf into an Angel of Light as in theſe days; when ſuch Opinions as a good Heathen would be aſhamed of, are made

the especial Notes, and Characteristical Marks of a party of Christians: when Men compass Sea and Land to make Proselytes, tho they make them (as the *Pharisees* of old did,) ten times more the Children of the Devil than they were before: when Scripture and Conscience are pretended for the blackest Crimes, and Men's Gain is their only Godliness: when Hypocrisy gilds over every thing with a shew of Piety, tho never so wicked, and the carrying on a Party hallows all actions, tho never so horrid; then surely, (if ever) it is absolutely necessary to fix this *Form of sound Words* upon our Souls, that thereby we may be able to judg what is true Christianity from mere Pretence, Partiality, and Hypocrisy.

For this (I think) might be easily made apparent, That there is no Error either in Doctrine or Practice

Practice that is deſtructive to our Eternal Happineſs, but that it might be fully diſcovered from the Principles of our Church-Catechiſm even to the moſt ordinary Capacity, if men would but examin them impartially by thoſe Rules contain'd in it.

Is it not a madneſs for a Pilot to caſt away his Compaſs, by which only he can know how to ſteer his courſe, when he is in a Miſt in the greateſt hazard of loſing his way, and his Ship in danger of being ſtranded on the Sands, or ſwallow'd up in Gulphs, or daſh'd in pieces againſt the Rocks? Should we not think he deſerves to be miſled in his journy, who wilfully neglects or throws away his direction, even then when he meets with the greateſt difficulty?

And is it not an equal Madneſs in us, when we live in the moſt dangerous

dangerous and difficult times, to neglect or caſt away our Guide, (I mean our Church-Catechiſm) which (as I have before proved,) directs us in the readieſt and ſafeſt way to immortal Happineſs? who will not then think that we deſerve to fall into miſery without any pity, when we wilfully forſake our Churches plain pathway to Felicity, to walk in uncertain and by-ways of our own chooſing?

But, Secondly, The next argument may have no leſs force to perſuade us to hold faſt this *Form of ſound Words*, (which we have heard is exactly agreable to the Apoſtles,) than the former, if we would allow it a due Conſideration, *viz*:

Secondly, The great Scandal we give to others if we do not make the right uſe of this Rule.

For

For if we give an occaſion of ſin to others by neglecting our own Duty, we thereby become in a great part guilty of all thoſe ſins that they commit, and muſt give an account for theirs, as well as for our own Miſcarriages.

And therefore our Saviour pronounceth a dreadful Wo againſt all ſuch as give ſcandal to others, (*Luke* 17. *v.* 1, and 2.) in theſe words, *It is impoſſible but that offences will come, but wo unto him by whom they come. It were better for him that a Milſtone were hanged about his neck, and he caſt into the Sea, than that he ſhould offend one of theſe little ones.*

Now by offences, (or σκάνδαλα,) our Saviour means an occaſion of ſinning, or of being drawn away, from any part of the Belief or Practice of the Chriſtian Religion, againſt which he denounceth that

that Wo, and no leſs a puniſhment than what ſhould be greater than utter deſtruction of our being. So that, if we by our neglect of that ſafe Rule appointed us by our Church, ſhall be miſled our ſelves, or ſhall give an occaſion to others to hate Her moſt excellent Doctrine, becauſe of the odious practices of thoſe that profeſs it, and ſo to fall either into Superſtition or Idolatry, into Schiſm or Hereſy, or into abſolute Irreligion and Atheiſm. We thereby become guilty in a high manner of all theſe damnable Sins of other Men, and are liable to that dreadfull Wo and fearful Judgment that is here pronounced by our Saviour.

Let us therefore conſider how much Scandal we give by not making a right uſe of the Rule of our Church.

Firſt, We give too much occaſion

ſion to the Papiſt to ſlight the Proteſtant Religion, as being utterly deſtitute of ſound Principles, and wholly grounded upon every Man's private opinion and phant'ſy of the ſence of Scripture.

Whereas if we held cloſe to our Church-Catechiſm, both in our Belief and Practice, we ſhould make them aſham'd of this Calumny they caſt upon our Religion; and ſhould fully convince them that our Church hath given us ſuch a Rule as would make us better Chriſtians, and more certainly carry us to Heaven, than that which they have from the infallible Conventicle at *Trent*, or from the good old Gentleman ſeated in his ſure-footed old Chair at *Rome*: But when we quit this Rule we either become an eaſy Prey to their Emiſſaries, or at leaſt are guilty of hardning them

in

in their moſt dangerous and pernicious Doctrines and Practices.

As for inſtance, when they hear us blame them for Superſtition and Idolatry, and in the mean while ſee us worſhip God in public with leſs reverence and reſpect than we would pay to our Neighbour, or our Equal, that hath any way oblig'd us: when they ſee thoſe amongſt us that would be accounted the pureſt Proteſtants, placing Religion only in Antipathies and Oppoſition to the Lawful and Decent Commands of their rightful Governors, no wonder that they think it as good to continue in their old evil ways, as to change them for ſuch New ones which are not much better.

When they hear us blame them for worſhipping Saints and Images with that Worſhip which is only due to God, and in the mean while

while ſee us neglect the whole Worſhip of God, by converting it into nothing elſe but Hearing a Sermon, that may gratify our vain curioſity, or ſcratch our itching Ears, this ſurely muſt needs harden them in their former practice.

When they hear us blame them for robbing the people of one half of the bleſſed Euchariſt, and contend ſo earneſtly againſt worſhipping the Hoſt, crying it down as the moſt direct and ſenſleſs Idolatry; and in the mean while ſee us guilty of a greater Sacrilege and Irreligion in quite neglecting the whole of this Sacrament, and ſeldom or never coming at it to receive it, or when we do come to the Lord's-Table, to uſe no more Reverence than we do at our own, no wonder that they rather chooſe to continue in that Idolatrous Communion, than to change it for ſuch profane practices as theſe.

But on the contrary, if we did constantly practice our Duty towards God, and to our Neighbour, (as our Church-Catechism directs us,) their mouths would then be quite stop'd, and they could have no such thing to urge against us.

If we would read the Scriptures, (not to serve a Party, not to maintain some exotic and private Opinion, nor to gratify our vain curiosity ;) but to confirm our Faith contain'd in the Apostles-Creed, and to encourage us in the Practice of our whole Duty, as Christians, contain'd in our Baptismal Vow, and all other the parts of our Church-Catechism, we should then take off all those their Clamors against us, and those Blasphemies they cast even upon the most Sacred Scriptures themselves, as being the cause of all our disobedience to Magistrates, and of all our Errors, Schisms, and Heresies. Secondly,

Secondly, By not holding to this Rule, we give Scandal to all other Diſſenters amongſt our ſelves.

For thereby we give them too much occaſion to cenſure and judge ill of the Doctrine of our Church, by reaſon of our evil lives, who pretend to be Her Sons and Followers.

Thus commonly Childrens faults are charg'd upon their Parents; and the ſins of moſt Men are frequently urged againſt the Religion they profeſs. Too many in this Age watch ſuch opportunities, to caſt a blemiſh upon our Church, from the faults of the Profeſſors of Her Doctrine. How are they pleas'd if they can but find one that profeſſeth himſelf a Church-man, that is guilty of Drunkenneſs or prophane Swearing! How do they preſently clap their hands and cry, So would we have it, behold here the Religion

of these Men! Though they know our Church's Doctrine teacheth us more exact Holiness than theirs, and that our very Catechism gives us the most positive and plain Precepts against these very sins. Thus in our Duty to God it gives us this as a main part of it, to Honor His Holy *Name and His Word*; and in our Duty to our Neighbour, it lays down this as a chief branch of it, *to keep our Bodies in Temperance, Soberness, and Chastity.*

Wherefore if we would not gratify our Enemies in that (which they most desire) in giving them the greatest advantage against our Church, and thus become guilty of their causless Separation, nay of their Damnation as well as of our own, let us take care to hold fast our Churches *Form of sound Words*, both in our belief and practice; for hereby we shall be secure from giving any seem-

ſeemingly juſt cauſe of ſcandal to other Men by our evil actions, and from being ſcandalized by any of theirs.

Thirdly, The third argument chargeth us more home than any of the former.

For if we by neglecting our Rule be either drawn into any damnable Sin or Hereſie, we may wholly thank our ſelves for it, and are altogether inexcuſable.

For our Church hath given us ſo direct and plain a Rule, and hath ſo exactly fitted it to the Capacities of all Men that can underſtand any thing; and ſuited it to the ſeveral conditions of all Mens lives, that no Man can juſtly plead Ignorance for any Sin he commits, or any damnable Error that he falls into.

I may appeal even to any Man, whether or no at the firſt reading our *Vow in Baptiſm, or our Duty towards God and our Neighbour.*, he

cannot underſtand every word of it, and is not fully convinced in his Conſcience, that it is his Duty to conform his life according to it?

If he muſt be forced to affirm it, (as I believe he muſt, if he ſpeaks impartially) why then doth he not practice it? There can be no Reaſon at all for it, only his own Folly and Wilfulneſs.

And may not every Man that is capable of any thing (and will give himſelf time to conſider them fully) underſtand *the Articles of his Chriſtian Faith, the Explication of the Lord's Prayer, and the Doctrine of the Sacraments*, and his whole Duty as a Chriſtian, ſo far as is abſolutely neceſſary for his Salvation, by the plain directions of that Rule?

What then can be the Reaſon that he is led aſide from it into any damnable Sin or Error? Certainly it can be nothing elſe but his own wilful Inconſideration and

Negli-

Negligence; ſince our Church hath wholly left us without any excuſe.

We cannot plead Ignorance or Forgetfulneſs, for that we have ſo plain, ſo full, ſo ſafe a Rule of all things neceſſary to Salvation in our Church-Catechiſm, and this contrived into ſo few words, that it is any Mans own fault (and therefore will be far from being any excuſe for him,) if he either not know or remember any part of the Chriſtian Faith or Practice, that is needful for him.

If therefore we of the Church of *England*, fail of any part of our neceſſary Duty, we ſhall deſerve to be beaten with many ſtripes; becauſe we have from our Cradles known our Maſter's Will, and yet have not performed it.

Our Damnation if we continue in any wilful Sin without repentance, will be more juſt and more intolerable than any others, becauſe

becauſe we have enjoy'd the beſt and moſt certain Means of Salvation.

If then we have any care of our own Souls, or of the Souls of thoſe that are committed to our charge, let us take care thoroughly to inſtruct our ſelves as well as them, in this moſt Excellent and Compleat Sum of Religion, our Church hath collected for us; and (laying aſide our endleſs contentions about trifles and niceties,) let us be careful to ground our ſelves firmly in the Articles of our Chriſtian Faith, contain'd in that unalterable Rule called the Apoſtles-Creed; and to Practiſe all thoſe things, in which all that have not ſolutely renounced Chriſtianity muſt agree, as they are ſum'd up in our Church-Catechiſm; and ſince I have proved this to be the moſt Apoſtolical, full and ſafe Rule of all things neceſſary to Salvation, *Let us hold faſt this*

Form

Form of ſound Words, (as my Text directs us,) *in Faith and Love, which is in Chriſt Jeſus.* That is, let us daily examin our ſelves by it, and let us reduce all our Opinions and all our Practices, to an exact Conformity to it.

For whoſoever doth this, and ſincerely endeavors conſtantly to perſevere in ſo doing, I dare be ſo confident to ſay, That (my Soul for his) he need never fear, but that his Faith ſhall in the end be ſwallow'd up in the Fruition of infinite Happineſs, and his Love perfected in Heaven, and crown'd with Eternal Glory.

Which God of His infinite Mercy grant to every one of us for *Jeſus Chriſt* His ſake; To whom with the Father, and the Holy Ghoſt, be aſcribed all Honour and Glory now and for evermore. *Amen.*

POST-

POSTSCRIPT

to the Reader.

SOme few things there are, which I think convenient to add for the fuller Proof (or Explication at leaſt) of ſome things mentioned in the precedent Diſcourſe, which becauſe the Sheets were Printed ſooner than I was aware of, I could not (though I much deſired it) joyn to their proper places, and therefore am forced to put them together in this place, with ſome ſhort references to the Page and Line where they ſhould have been inſerted.

Page 33. after the 20*th* line add this following Paragraph.

I need not (I think) add any more

more to convince all Proteſtants of the great and Univerſal Authority of the Apoſtles Creed; ſince they that ſhould deny it, would ſhow themſelves worſe Proteſtants and leſs Chriſtians than the very *Socinians* themſelves. For even theſe that have the impudence to deny the Divinity of our Saviour and his ſatisfaction, yet have never proceeded ſo far as to deny this Rule of Faith, but do fully aſſent to it in their very Catechiſm in theſe words, (*a*) *That Symbol of Faith commonly call'd Apoſtolic, which together with us all Chriſtians receive.*

Whereas it is ſaid *Pag.* 36. in the beginning, That our Church-Catechiſms, Explication is ſufficient againſt all the Antitrinitarian

(*a*) Fidei Symbolum quod vulgò Apoſtolicum vocant, quod nobiſcum univerſi Chriſtiani amplectuntur. Catechef. *Racov. pag.* 47. *line* 17.

Here-

Hereſies, *&c.* It ought to be added there, ☞ if they be taken in the ſence of our Church, that is, if they are not reſted from their proper and literal ſignification.

Theſe following lines may be added after the 14*th* line of the 47*th* Page.

This abrenuntiation, or rather ſtipulation made betwixt Chriſt and Chriſtians in Baptiſm, even St. *Peter* himſelf ſeems to prove mo't fully to us, in his firſt Epiſt. *c.* 3. *v.* 21. where he tells us, *the Baptiſm by which we are ſaved, is not the waſhing off the filth of the Fleſh*, but the anſwer *of a good Conſcience towards God.* (i. e.) it is not the mere outward waſhing, which purifies us from ſin, as the *Jews* pretend to, in their Purifications, but it is that Vow and Covenant, which we make with God in our Baptiſm, and the due performance of it. For thus συνειδησεως αγαθης επερωτημα εις Θεον, are

are moſt generally and moſt probably rendred, [a] *Stipulation* (or Covenant) *of a good Conſcience towards God.* Of which interpretation the induſtrious *Beza*, gives us this ſatisfactory Reaſon. [a] *When I conſidered* (ſaith he,) *this word* ἐπερώτημα *more narrowly, I found it much better to interpret it by* Stipulation; *for that the Apoſtle hath in this place a reſpect to the Queſtions of the Catechiſts*, viz: *Doſt thou believe?* Anſwer. *I believe. Doſt thou renounce?* Anſ. *I renounce. From which Cuſtom proceded that ſaying of* Tertullian's, *which is as it were inſtead of a Commentary upon this Text, in his Book of the Reſurrection of the Fleſh,*

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a Videtur nunc mihi propiùs ἐπερωτήματος vocem conſideranti, meliùs convenire ut *Stipulationem* interpretemur, & Apoſtolum dicamus reſpexiſſe ad interrogationes Catechiſtarum, *viz: Credis? Credo. Abrenuntias? Abrenuncio.* Unde illud *Tertulliani*, quod eſt veluti Commentarii vice in hunc locum in lib. de reſur. Carnis, *Anima non lavatione, ſed reſponſione ſancitur.* *Beza* in locum.

The Soul is eſtabliſh'd not by Waſhing, but by Anſwering. And *Eſtius* after he had conſidered ſeveral other Interpretations of theſe words, at laſt concludes thus, *The (b) true and Genuin ſence of theſe words, ſeems to me to be this, that the Apoſtle doth here ſpeak of the Queſtions propounded in the Celebration of Baptiſm, when he that would be Baptized, ask'd whether he did believe in Chriſt, and renounce the Devil from a good Conſcience* (i. e.) *ſeriouſly? And doth make Anſwer, That he doth believe and renounce from his heart. Which interrogation* St. Peter *fitly calls* ἐπερώτημα, (i. e.) *a* Sti-

(b) Nobis verus ac germanus ſenſus eſſe videtur Apoſtolum hìc loqui de interrogatione, quæ fit in Cæremoniis Baptiſmi, dum interrogatus is qui baptizari vult, *An credat in Chriſtum & renunciet Satanæ ex animo*, (i.e.) ſerio? *Ex animo* reſpondet ſe credere & abrenunciare. Quam interrogationem Beatus *Petrus* appoſitè vocat ἐπερώτημα (i. e.) *Stipulationem*, quâ inter duos uno interrogante, & altero reſpondente contractus fieri ſolet. *Eſtius* in locum.

pulation,

pulation, *by which a Contract uſes to be made betwixt two perſons, the one asking, the other anſwering.*

And *Cornelius à Lapid*: upon the ſame Text tells us the particular manner how Adult perſons did make this Stipulation, *viz*: That when they profeſſed their Faith, they look'd up to Heaven, and lift up their right hand, taking an Oath before witneſſes to believe in Chriſt, and to obey Him, and to renounce the Devil, *&c.* which Oath was Subſcrib'd and Seal'd with the Hand and Seal of him, that was Baptized and then Recorded in the public Regiſtery.

To which Cuſtoms he produceth (out of *Vicecomes* concerning the Rites of Baptiſm) ſeveral Sayings of the Fathers, *viz*: of St. *Ambroſe*, *Gregory*, *Nazianzen*, and St. *Auſtin*, that do moſt plainly refer. Where they do remind Chriſtians of the Stipulati-

on they made in their Baptiſm, to renounce the Devil, &c. as being *recorded not in the Tombs of the dead, but in the Books of the living, and even in Heaven it ſelf, by God and Angels.*

After the *6th* Line of the *51ſt* Page, add as followeth.

That ſuch a Rule both of Belief and Practice was deliver'd to the Church of Chriſt even before St. *Paul's* Epiſtles were extant, appears to me, from ſeveral Texts of Scripture, particularly from *c.6.* to the *Romans v.17.* where the Apoſtle mentions τύπον διδαχῆς, *or an Epitome of the Chriſtian Religion*, to which (even before he wrote to them,) they had conform'd their lives, and ſo were no longer the Servants of Sin.

But (God be thanked) ye were the Servants of Sin, but ye have obey'd from the heart that form of Doctrine which was delivered to you.

Or

Or as it is in the Original τύπον διδαχῆς εἰς ὃν παρεδόθητε, (i.e.) *The Sum of Doctrine to which ye were deliver'd up.* So that I cannot conceive the words can properly bare any other ſence, than what is ſuitable to the Paraphraſe of our Reverend and Learned Dr. *Hammond, viz: But it is a great mercy of God, for which ye ought always to be thankful, that tho ye had formerly ſo long lived in a conſtant ſinful practice, yet ye have now heartily obey'd that brief and full Summary of Chriſtian Doctrine, to the Belief and Practice of which ye were dedicated in your Baptiſm.* And I am more confirm'd in this ſence of the words, ſince Mr. *Calvin*, (in *Heb. 6. v.* 1. *ubi ſuprà*) doth acknowledg that a ſhort Form of Catechiſm was deliver'd to thoſe that were Baptiz'd at the very time of their Baptiſm, even before the Epiſtle to the *Hebrews* was written.

And particularly that this *Form of Doctrine* was the ſame with the *Form of ſound Words* in my Text, appears from the likeneſs of the Phraſe: and that it was a full Sum and brief Rule of all things neceſſary to be done, as well as to be believed, ſeems evident from the good effect it had in their lives; ſince by their Obedience to it, the Apoſtle ſaith, That they were not now *the Servants of Sin*. This will be more fully manifeſt, if we conſider ſome other parallel places in the ſame Epiſtles to *Timothy*, viz: 2 *Tim.* 3. 14. St. *Paul* gives him this direction againſt all Seducers to guard him from being deceived himſelf, or deceiving others; *But continue thou in the things thou haſt learn'd, and haſt been aſſured of, knowing of whom thou haſt learn'd them.* (i.e.) Thou haſt received from me, a Form of ſound Doctrine (or a Summary of Chriſtianity,) be not drawn either

either from the Belief or Practice of any part of it; becauſe you know you had it from me.

And again Chapt. 2. *v.* 2. *And the things that thou haſt heard of me amongſt many witneſſes, the ſame commit thou to Faithful men, that may teach others alſo,* (i.e.) Do thou communicate the Articles of Faith, and the Precepts of good life (agreed upon by the Apoſtles,) which I have taught thee, to ſuch Perſons as may be fit to be Ordain'd to preach them to others.

And in the verſe following my Text *v.* 14. he calls this *Form of ſound Words* ὑ καλὴν παραθήκην, which we have not proper words fully to tranſlate into our Language, but by a Periphraſis. The words properly ſignify ſomthing of the higheſt value placed in anothers keeping.

That good thing which was committed unto thee, keep by the holy Ghoſt that dwelleth in us. The mean-

meaning of which words, (I think) our Learned Annotator hath fully given us, *viz*: *Hold thee conſtantly to the Summary of the Goſpel agreed on by the Apoſtles to be taught in all Churches: for this is grounded upon the Authority of the Spirit of God.*

For to this purpoſe (if we will believe either Antiquity, or indeed the plain ſence of the words,) the Apoſtle himſelf hath explain'd this παραθηκην or *depoſitum*, in his former Epiſtle to *Tim. c. 6. v.* 20, 21. *O Timothy, keep that which is committed to thy truſt, avoiding profane and vain bablings, and oppoſition of Science falſly ſo call'd, which ſome profeſſing have erred concerning the Faith.*

For St. *Chryſoſtom*, *Theophylact*, and *OEcumenius* do explain them to be meant of a full and brief Sum of the Chriſtian Religion in a Paraphraſe much the ſame with that I mentioned above, relating

to

to the Form of ſound Words. (a) And *Vincentius Lyrinenſis* doth fully aſſent to their ſence: *Keep that which is committed to thee*, (ſaith he) that is, *the ſound Doctrine with which thou waſt entruſted (as a Biſhop) by Me and by Chriſt, not that Doctrine which thou haſt invented; the Doctrine thou haſt received, not that which thou haſt deviſed, of which thou oughteſt not to be the Author, but the Preſerver.*

And though I know ſome do think, that by the *depoſitum* is meant the inward or extraordinary Gift which St. *Timothy* had received by laying on of the Apoſtles hands upon him, or that particular charge given him in his Conſecration, yet I think if we conſider the words themſelves

(a) Cuſtodi depoſitum (*i. e.*) Doctrinam ſanam quæ tibi (quaſi Epiſcopo) tradita à me & à Chriſto, non quæ à te inventa; quam accepiſti, non quam excogitâſti; cujus non Auctor debes, ſed Cuſtos.

Vincent. Lyrinenſ. cont. hæreſ. *c.* med. *lib.*

they

they will find but ſmall Reaſon for this Opinion.

For this thing *committed to him*, is here oppoſed to the vain and wicked Opinions, or falſe and pernicious Doctrines of the *Gnoſtics*; and therefore in all probability muſt be an Epitome or Summary of the true Doctrine of Chriſtianity. For the main Reaſon why St. *Paul* urgeth him *to keep that which was committed to his truſt*, is this, becauſe others were fallen from the Chriſtian Religion, by not avoiding *vain Bablings and Oppoſitions of Science falſly ſo called.*

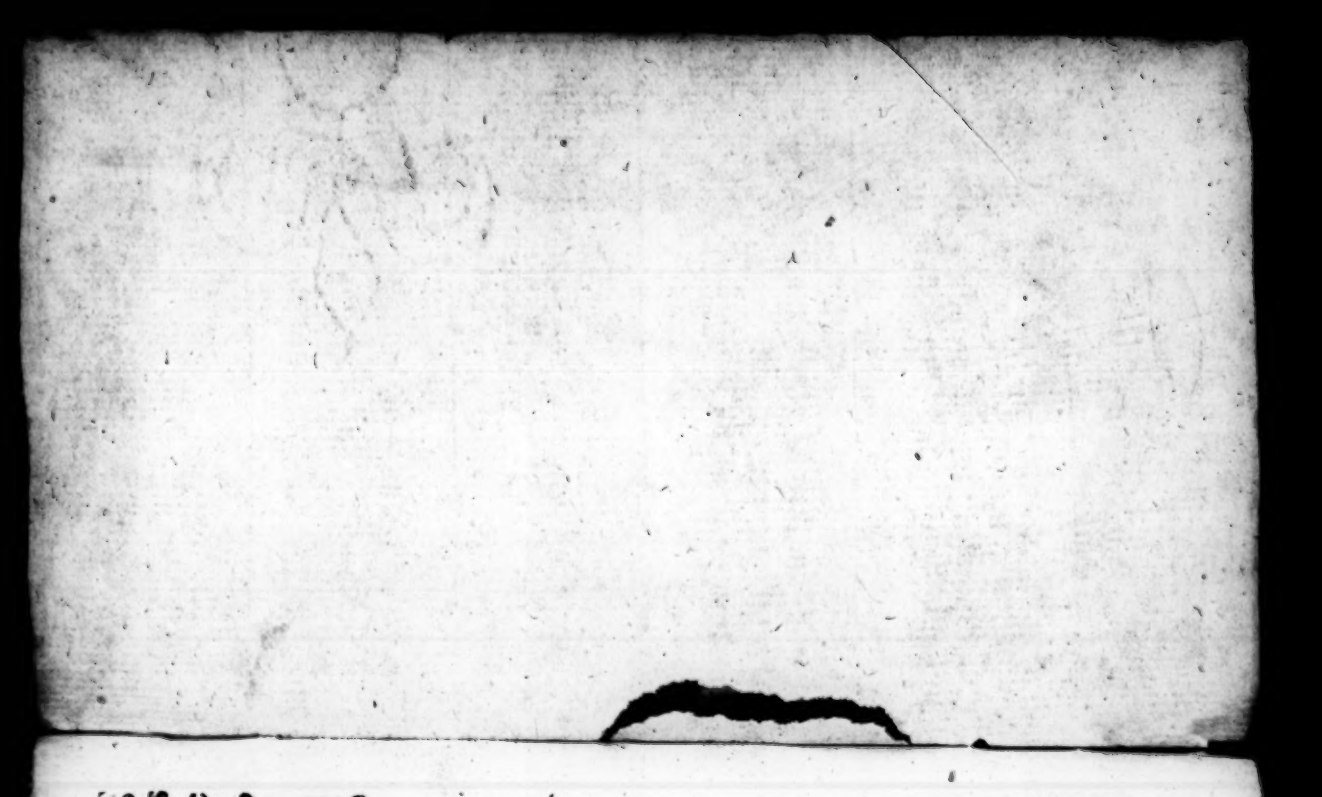
And that this was probably very like to thoſe plain Rules containing our Duty to God and to our Neighbour in our Church-Catechiſm, as well as in the Articles of Faith, may be apparent in that our Church delivers her Summary of Practice in the ſame words, in which our Saviour ſums up the whole Law and the Prophets, *viz:*

viz: in the 22*d* of St. *Matthew* *v.* 37. to *v.* 41. or in the 7*th*. Chap. *v.* 12. or elſe in ſuch words in which St. *Paul* himſelf gives us the ſum of the whole Goſpel in his Epiſt. to *Titus c.* 2. *v.* 11, and 12. or laſtly in ſuch things which the ſame Apoſtle gives particular Charge to *Titus* to teach to All others. *c.* 3. *v.* 1, and 2. viz: *Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good Work, To ſpeak evil of no Man, to be no Brawlers, but gentle, ſhewing all meekneſs to all Men.*

Now we cannot have any Reaſon at all to believe, that any of theſe were left out of that *Form of ſound Words committed to* Timothy *'s truſt, or the Form of Doctrine* delivered by St. *Paul* to the Chriſtians that were at *Rome*, which he thanks God *that they had obey'd from their hearts*; and therefore we have great Reaſon to conclude

that our Church-Catechiſm, both as to its Rule of Practice as well as of Faith, very much the ſame with that of the Apoſtles, which was deliver'd to the *Romans* and to *Timothy*, even before St. *Paul* had writ his Epiſtles to them.

FINIS.

ERRATA.

PAG. 5. in marg. lin. 4. for *βλω* read *ολω* p. 7. l. 23. for *one* read *own*. p. 13. l. 1. for *Parable* r. *Parallel*. p. 16. l. 15. for *pray* r. *preach*. p. 20. l. 12. for *how* r. *hope*. p. 32. in marg. li. ult. blot out *per*. 14. and for *v.* 16. r. *v.* 6. p. 33. lin. 11th for *determin* r. *examin*. p. 41. l. 13. for *Title* r. *Rite*. p. 78. l. 2. for *Laws* r. *Lovts* p. 93. l. 9. for *an* r. *and*.